

# Reformed Church Messenger

Mittelmaß die beste Straß.

Rev. E. V. Garhart 30 Aug 71

SAMUEL R. FISHER, D.D.,  
Editor.

ISSUED WEEKLY BY THE REFORMED CHURCH PUBLICATION BOARD.

PUBLICATION OFFICE,  
907 Arch Street.

New Series, Vol. XL., No. 49. PHILADELPHIA, DECEMBER 9, 1874.

Whole Number 2035.

## Theology and Criticism.

### THE QUESTION OF BAPTISM.

Between the two divergent tendencies of thought and practice in the Reformed Church, and in other branches of the Evangelical Church of America, known as churchly and unchurchly, in truth, sacramental and unsacramental, there are many points of important difference. Most prominent next to the doctrine of the Person of Christ there is, no issue, that involves so much of the progress of sound soteriology, as that of the sacrament of Holy Baptism, and the miraculous birth of the child.

This is too often the concrete beginning of the "Family Biblical life and mediatorial day. True, it is God is manifested and God and sometimes of mankind is wrought in "numerous miraculous birth of water (in the getting up of the concrete beginning of the on rather a questionable existence of the kingdom of grace, is printed in clear, the kingdom of grace, often on good paper; old true communion "Family Record receives by faith the Album," and "Table. In point of significance weights and measures correspond, the "Concordance," and the latter, the spiritual things. But with all believer, sustaining not take the place of to his life of faith Bible of the Olden Testament, and to the resurrection

It is often too mental a thing to the former, the birth of It is bound in "ins to His entire personal and mounted earth, as the Word made and "Name Redeemer of the world.

edged," and in the one mystery is parallel cately put logical sequences to belief in the and soils. The true recognition of our ly and ord's nativity, as the primary and Bible fundamental fact of His mediatorial care work, must modify and rule our views as concerning the character of all other epochs and facts in His earthly life, including His atoning death and triumphant resurrection. So does the recognition of the act of Holy Baptism, as the real beginning of the new life of grace in the individual Christian, modify and rule our views of all the stages and epochs in the history of the individual. Our conception of repentance, of sanctification, of religious duty, of the Christian warfare with the world and Satan, of natural death, of the resurrection and of glorification, will all undergo an important change, according as we hold Baptism to be only a symbolical ceremony, or a veritable divine mystery, wherein the subject is buried with Christ into death (Rom. 6: 4). All questions pertaining to the growth of the Church, to the promotion of vital godliness in the hearts of believers, and to the revival of faith, love and zeal in times of spiri-

tual declension, are connected with this doctrine.

Is the subject born of water and the Spirit? Is he baptized into Jesus Christ? Is he to reckon himself to be dead indeed unto sin, but alive unto God? If so, as the New Testament explicitly teaches, then the question respecting Baptism is a central question; and no view of salvation from sin, of life in God, or of personal experience in religion, can be complete, that ignore this mystery, treating it as though it had no necessary connection with the way of salvation or with the comfort and hope of the Gospel. Instead of relegating Baptism to the gloomy region of non-essentials, as is done by the American Tract Society, it should stand among the foremost doctrines and duties in the preaching of the Gospel and in religious literature.

Baptism should certainly be as prominent as it was in the first Christian sermon preached under the quickening inspiration of the Holy Ghost on the day of Pentecost. When the Jews heard the piercing words of the Apostle Peter, they were pricked to the heart, and said, Men and brethren, what shall we do? To this life-question of the first inquirers after the way of salvation, the Apostle replies: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The very first direction given to those convicted of sin and repenting, was to be baptized in the name of Jesus Christ. The injunction is not qualified cautiously by an *if* or a *but*. The Apostle evinces no fear, that these first inquirers may be deluded by repenting and relying on Baptism for the remission of sins. He enjoins the sacramental mystery unconditionally. If to repent and be baptized was the first thing enjoined upon convicted and inquiring sinners then, is it not also the first thing now? Has the way of obtaining the remission of sins been changed? Is the American Tract Society wiser than the Apostle Peter? Does the Society lay more stress on spirituality of mind and holiness of life than he?

The central position of the sacrament of Baptism is indicated, negatively, by the antipathy prevailing among many Christian denominations to the affirmation of its objective virtue. Their views respecting true personal religion proceed on the assumption, that the life of grace begins, not in a birth from above, but in a moral change, a change wrought in will and sentiment. The beginning of the personal experience of divine grace is regarded as the beginning of the Christian life. The incom-

patibility of this theory with the doctrine, that the life of grace begins, not in what man does and feels, but in what Christ does, and does through a sacramental transaction in man, is felt so keenly, that the assertion of the divine virtue of Baptism at once excites opposition and condemnation. The idea that Baptism is a mystery, and confers grace, involves a view of practical Christianity, which at nearly all points comes into a measure of conflict with the unsacramental and humanitarian tendencies of our age. This is an undesigned testimony to the central position of Holy Baptism in the economy of salvation.

What course, then, ought the Christian teacher to adopt? Should he assert this important truth, or not? Should he pay deference to the unsacramental tendencies of our time by keeping the idea of baptismal grace in the background? or try to escape opposition by compromise? Do not the unsacramental tendencies of our time indicate, that the Scriptural doctrine of Baptism is the very doctrine that ought to be emphasized? And if ministers proclaim and emphasize needful truth, will not the very opposition excited thereby be resolved into an occasion of the progress of the Church?

### THE IMMANENCE OF GOD IN THE WORLD.

The actualization of the kingdom of God unquestionably requires, that the natural development from below be met continually by an incoming of supernatural powers from above, through which God enters into the world in ever higher forms of manifestation, until in the consummation of all things the glorified creation shall not merely embody the thoughts of His mind, but shall enshrine His presence in the fulness of His life. The ground of all created existence is the eternal personal Word, "who is the image of the invisible God: the first-born of every creature; for in Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Paul teaches the Athenians, that in God—not simply through Him, as instrumental cause—but in Him, as the element of our life, we live, and move, and have our being. And as creation lives in Him as the life of its life, so does He live in creation as the sphere of its presence. He reveals His activity in the world, not only when, as transcendent cause, He

creates new forms of life and introduces new æons; but also when, as immanent principle, He "works at every stage of development under the form of the natural and spiritual world in, with, and through the laws and forces of the world."

Always in creation as the ground of its being, so that without His abiding presence it could not subsist for an instant, but would sink into its original nothingness, but is yet always coming into creation in ever new and higher forms, corresponding to the progressive stages through which the life of the world unfolds itself. God is a Spirit where life is love; and it is love, the deepest and most fundamental principle of His being, that moves Him to pass beyond Himself and call into being a manifold variety of finite dependent existences, to which He may communicate Himself according to the measure of their receptibility; thus glorifying Himself in creation, that creation may glorify itself in Him.

### THE UNION MOVEMENT.

Some of the religious papers which have noticed the result of the late attempt to bring about a union between the two Reformed Churches, attribute the failure to the theology that prevails in our Church. One says, the Dutch were afraid, that Mercersburg theology would spread in their Church, in case a union were effected, and another says, the Mercersburg men were afraid, that, in a union of the two Churches, their theology would be endangered by the overwhelming majority that would then be arrayed against it.

These papers are wise above what is written. The report of the joint committee finds the difficulty in the way of union to lie, not in churchly usages, confirmation, keeping the festival days, liturgical worship, etc., but in the doctrinal difference between the standards of the two Churches. The German Church has but one doctrinal standard, the Heidelberg Catechism, while the Dutch Church holds, in addition, to the Belgic Confession and the Articles of the Dortrecht Synod. Neither Church is prepared to change its doctrinal standards. We take it, that the anti-liturgical party in the German Church are as much attached to the Heidelberg Catechism, and as little willing to bind themselves to infra-lapsarian Calvinism, as the Mercersburg wing.

The Dutch committee were not willing to yield an iota on this point. If there is to be a union, their Church could not tone down their Calvinistic views, but the German Church would



be expected to come up to them. That, we believe, was the attitude of the committee from the Dutch Church. Not even Dr. Bomberger and his friends were prepared to encourage the thought, that the German Church would be disposed to make any change in their doctrinal views on the subject of Calvinism. Hence the failure of the great union movement as the "Christian World" used to call it.

The only reference to any other doctrinal differences is contained in the statement, "In addition to this, the probable fact, that a body made up of these two denominations would include important differences in doctrinal views and ecclesiastical feeling, has appeared during the conference," which is somewhat vague. We do not see the force of the words "in addition to this" in the above, after stating that the difference is a doctrinal one. If this sentence does refer to Mercersburg theology, and the chief difficulty is made to hinge on this, then it would seem, that the Dutch Church think the anti-liturgical party in the German Church would be more ready to adopt their Calvinistic standards, than the Mercersburg men, an inference which that party would hardly be willing to admit, we presume. If we are to receive the statement of this committee as candid and full, then the cause of the failure cannot be attributed to the prevalence of Mercersburg theology in the German Church.

The truth of the case is, that this great union movement was started in a burst of an enthusiastic feeling, without considering properly the difficulties in the way. The Presbyterian, or the Dutch Reformed, either, would gladly incorporate our German branch into it, but neither think seriously of a union, which would involve any, the least, change on its part. Union must come spontaneously, as ripe fruit falls from the tree. Any attempt to force it, only tends to drive the bodies farther apart. We must be satisfied to wait till the time comes.

### Communications.

For the Reformed Church Messenger.

#### FROM CALIFORNIA AND JAPAN.

The reader may recollect, that, while laboring in San Francisco, we had in our family for a period of nine months, a young man from Japan, who had come to California to learn the English language and American customs. While diligently teaching this young heathen many things concerning European and American civilization, we never failed to trace back and attribute the power, wealth, and culture of the Christian world to the religion of our Lord Jesus. Our effort had the desired effect of so exalting the person, doctrine, and life of Christ in the estimation of our pupil, as to cause him to express a hearty and repeated desire for a public profession of his faith in and devotion to Jesus, as Saviour and great Teacher of men. He was accordingly baptized in the name of the Triune God, and thus translated from the kingdom of fallen nature into the glorious kingdom of Grace. He was the first Japanese in

San Francisco that had ever publicly professed Christ.

Monetary matters, however, soon called our young convert back home to his Fatherland. We bade him God-speed in the San Francisco harbor, and on board the Chinese mail steamer he reached Japan in safety. Furnished with due credentials as a Christian, and recommendation to ministering brethren in Japan, he was kindly received by the missionaries, Brown and Ballagh of the Reformed Church of America, at Yokohama, and Thompson of the Presbyterian Church in Yeddo. His faith was much confirmed by acquaintance with these good brethren, and also by the hearty devotion of native Christians to the cause of Christ.

But his home is at an interior city, of about fifty thousand inhabitants, and some two hundred miles distant from Yokohama. This journey he made in a sedan (the prevailing mode of travel in that country), at an expense of fifteen dollars, and in ten days' time arrived at home, the only one that had ever been in America. Great was the excitement and joy over the event. His own family, relatives, friends, everybody, came to see the new arrival in his American dress, and with his civilized manners and customs, and hear the wonderful things he had to relate of this Christian country. During the long winter evenings the wonders of America, and more especially California, were recited to social gatherings. Young men wept and spent sleepless nights, because they had not the means ever to enjoy like privileges. Old men shook their heads in astonishment, and expressed the hope, that Japan would ere long awake from its slumber of semi-barbarism.

Our young hero was not unmindful of his Christian profession and vow, and made good use of his knowledge of the religion of light and life. First, his own family, parents, brothers, and sisters, were persuaded to abjure idolatry, and now study God's word. The young men of the town generally followed suit, and now, with few exceptions, among the old folks, idolatry is abolished and the temples are forsaken.

Among the many interesting improvements he introduced during his short stay in his native town and country district, was one of no little material and intellectual benefit. The farmers had complained to him bitterly, that the "holy horses" ate off all their grain. These horses run wild, and are objects of worship, and until this change, were not allowed to be molested, multiplying constantly, and destroying all in their way. Our young civilizer, in genuine American style, immediately formed a company, whose object should be to catch all the "horse gods" in the surrounding country, and sell them in Yokohama, and use the proceeds as a school fund in his native town. They brought about twenty-five dollars a head.

Last week Hake Tostanda Mate-marok arrived at Napa, and now stays at my house to continue his studies. He urges me daily to go to his country. He, together with others, will pay expenses, build a dwelling, church and

school-house, and promises, if not a civilized life, at least a very useful one as teacher and preacher. He has often remarked, "A great many missionaries go to India. Japan is a far better country."

What think you of this Japanese call? The door is open. Shall the King of glory of the Reformed Church—even the Lord Jesus—enter in?

Even at the risk of being lengthy, we subjoin an extract from a letter from Rev. James H. Ballagh, acting pastor of the native church of Yokohama, and delivered to us by Hake. Brother Ballagh writes:

"The two churches of Yeddo and Yokohama number about 100 members. The elders are preaching frequently, and with acceptance. Ten young men are preparing for the ministry, and the work is opening up encouragingly. We are greatly comforted in the church members and in their thorough committal to a non-denominational, and thorough national and Christian Church. The church is called simply, 'The Church of our Lord Jesus Christ.' It accepts the nine articles of the Evangelical Alliance as its confession of faith, and in government is essentially Presbyterian. We have two elders and several deacons. No native pastors as yet, though we hope for this boon before long. By national church, I mean one strictly Japanese, holding no allegiance to any church abroad. This much, we feel, is due the Japanese nation and people, that they, by God's word and Spirit for their guide, should be free"

F. Fox.

November 23.

For the Reformed Church Messenger.

#### HOW IS IT?

At the last annual meetings, some of the Classes elected delegates to the next General Synod, and perhaps some of them did the same thing at special meetings held since. It is said by some, that the elections made at the last annual meetings are not valid, because the elections must be held at the annual meetings next preceding the meeting of the General Synod, which would be next Spring. Also it is said, the Constitution requires that the election of delegates shall take place at a regular, not at a special meeting (Art. 49, last clause). Another point is, that electing delegates last Spring is unconstitutional, because the elders then elected may not be members of Classis next year, and so would not be lawful representatives of the Classes. We will simply express our own mind, asking the Editor of the "Messenger" to set the matter right, if we are wrong.

The time of the meeting of the General Synod is changed from Fall to Spring. The regular time for the meetings of the Classes of the Eastern, Potomac, and Pittsburg Synods is in the Spring, in May and June, as a rule. The General Synod will meet on the 19th of May. Some of the Classes have stated times for the annual meetings, and the regular time for the most of them is about, or after, the time appointed for the meeting of the Gen-

eral Synod. When the General Synod fixed upon Spring as the time to hold its meeting, it did not request the Classes that are in the habit of meeting in the Spring, to change their time of meeting, so that they might all convene in annual session just before it meets. In the West the Classes meet in the Fall, and their Synod in the Spring. They elect delegates to the General Synod in August, September, October, or later. Thus some of them elect their delegates almost a year before the time.

1. We conclude, that delegates to the General Synod are properly elected at the annual, and not at a special meeting of Classis. "Whenever the confirming of a call, dissolving of a pastoral connection, or any other business which could not be done at an ordinary meeting, shall make a special meeting of the Classis necessary, etc." (Art. 57). If ecclesiastical matters were in such condition, that delegates could not be elected at an ordinary meeting, then they may be elected at a special meeting, otherwise not. The regularity of such election might be questioned by the General Synod.

2. The General Synod met on the 19th of May, and the regular time of the meeting of the Classis in May and June, it was competent for them to elect their delegates in Spring. If they chose to meet at a time than usual, so that they could meet to this matter next Spring, the meeting of the General Synod could do so. In the absence of law upon the subject, uniformity throughout the Classis did not wish to change the time of meeting on account of other circumstances, but was willing to be represented at the General Synod by delegates in May or June 1874, or the first part of the year, if they know of no law to the contrary.

3. If a Classis elects delegates to the General Synod on the 15th of May 1874, the General Synod meets on the 19th, and these elders, if one of them do not represent the Classis in May, can they then represent the Classis at the General Synod, not being members of Classis at the time the General Synod is in session? Yes, just as legitimately as the ministerial delegates elected at the same time, for the same purpose. A minister, or an elder, appointed to do a certain duty, is not discharged until the duty is performed. So in the case of a committee of the Classis, of the Synod, or of the General Synod.

X.

For the Reformed Church Messenger.

#### SHORT ITEMS.

##### MISSION WORK.

Start a mission where the largest number of people can be reached. Locate the best missionary that can be secured, and give him a good living support, and see to it, that his salary be promptly paid.

Build a neat and churchly chapel right where the people are. Support the mission well, until it is able to sustain itself. Begin only as many missions as can be properly supported.



Teach all missions from the beginning to do what they can towards their own support, and towards all benevolent objects; not in an independent way, but through the Classes and Synods to which they respectively belong. A. B. K.

#### THE FAMILY BIBLE OF THE OLDEN TIME.

We confess that we cherish a hearty preference for the "Family Bible of the Olden Time," to that of the present day. It was made for *family* use. True, it had its "Engravings," and its "Family Records," &c., but it was not, comparatively speaking, so *costly* and so *nice* a thing as to preclude its daily use. No. Not at all. But much more wisely, it was printed in large type, and put up in good and substantial binding, and mounted with brass corners and clasps.

True, it was sometimes rather bulky, but, withal, it was strong. It would bear daily handling. It was in truth, a "Family Bible." It was the daily companion of the household. Morning and evening, the head of the family, as the Lord's priest, read its sacred pages for the benefit of old and young. Through it the Lord spoke daily to parents and children, of His justice, goodness, love, and mercy. It was a "lamp unto their pathway."

This is too often not the case with the "Family Bible" of the present day. True, it is also the word of God and sometimes more. It contains "numerous fine engravings" (in the getting up of which the imagination was plainly sometimes put on rather a questionable stretch). It is printed in clear, large type, and often on good paper; it contains the "Family Record and Photograph Album," and "Tables of Scripture Weights and Measures," a "Concordance," and a host of other things. But with all this, it does not take the place of the "Family Bible of the Olden Time."

It is often too costly and ornamental a thing to be handled daily. It is bound in "Turkish Morocco," and mounted with plated clasps and "Name Plate." It is "gilt-edged," and altogether it is so delicately put up, that it soon tarnishes and soils even with the most careful handling. Hence, to preserve the costly and delicate binding, the "Family Bible" of the present day is too often carefully placed on the parlor stand, as the Christian's choicest *Toy*.

Dear reader, if yours is a family Bible after the pattern just described, keep it for a "Sunday Bible," and at once send to the Reformed Church Publication Board, No. 907 Arch Street, Philadelphia, and procure one that will cost you less than a fourth the price of your *Toy*, and will do you vastly more good; for remember that even the Bible will benefit those only, who diligently read it, and obey its teachings. A. B. K.

#### THE SOUL'S TRUE SUN.

Were the sun to be blotted out of the heavens, every leaf and flower would wither, and life would cease. Without sunshine earth would be a desert.

Jehovah is the Sun of the soul. Without His beams all is not merely darkness, but death. His love is the sunshine that gladdens and revives us. Where that love is shed down, all is

peace; where that love is withheld, all is sadness, and terror, and gloom. Life is not life when this love is hidden. In His favor is life. The favor of others may cheer us for an hour, and make us forget our weariness; but it leaves the soul as heavy and dark as before. It does not comfort, it does not quicken, it does not heal, or refresh. Only of God's love can it be said that in it is life.

Yes, it contains life for us, the true life of the soul, and he who findeth this favor findeth life. The possession of that favor is blessedness. Nor is this favor hard to find. It does not need to be bought. It is freely given. We have but to take it. Like the sunshine, it is around us, and we have but to give it entrance. God sends us the good news of it in the Gospel of His grace; and he who simply receives that Gospel is at once put in possession of the divine favor, the whole free love of God which is in Christ Jesus our Lord. Hence the apostle says, "We have known and believed the love that God hath sent to us." (1 John iv. 15.)—H. Bonar, D. D.

#### THE VILLAGE MINISTER.

I tell you, men and women, the fact, that in these neglected and deserted towns there lives such a man and a family about him, where God and His law, and His name, and His day are revered, and proclaimed by deed as well as by word, is what we may count on as our chief hope for the future. The church rising in the village, its spire overtopping the highest trees, its horse-sheds and vestibules knitting the men and women into neighborly kindness, its pulpit the last stronghold of piety—why, that very building is a protest, and an eloquent one, against sin. Men who have no higher interest than the value of their property are not worldly-wise, even, if they do not see that for a holy man to speak within those walls, and to go to and fro under those trees, and knit together all that is law-abiding, moral, and grand in that town, is the highest of all needs to ensure order and prosperity. And if that man is not dull; if he has a soul and is not afraid to let it out; if he has a mind and is not afraid to use it; if he be even awkward and ill-clothed, yet good, true, pure, man-loving, and God-tearing—there is a place for him.

Consider the boon that one educated minister is to a rural town, even from a lower side than I have hinted at. See what an advantage that, in a place from which streams of young life are constantly flowing city-ward; there is a man of education, who can watch over the schools, inaugurate lectures, buy and lend books, awaken an interest in good newspapers, foster the local history, and be the living centre of those interests which are patriotic and educational. Then look at that side, which was hinted at a few moments ago, the strength which such a man's presence gives to law and order; the rebuke which his very life is constantly giving to profanity, and brawling, and drunkenness, and impurity! Think how such a man naturally fosters quiet, the care of roads, the keeping up of neatness and beauty in buildings, the general good husbandry of the town. And if, as is often the case, he be fond of tilling the ground, what an aid his

knowledge of books can be to him in receiving the best ideas of the age, and in giving hints as to improved varieties of fruits and grains. None quicker than he to seize the recorded experiences of able cultivators, and to bring them into immediate use. And these advantages all aside of the immediate work of his life, the bringing of the Gospel to bear upon the lives of men.—Hartford Courant.

#### THE ILLS AND TRIALS OF POVERTY.

Poverty is a great curse, despite of all the fine sentiment we hear about it from people in warm homes, who are well fed, and have good clothes on their backs. It embitters manhood; it saturates woman's heart with gall. It begets envy and fretfulness with one's lot; it makes men roll fiery eyes and utter hard speeches on the good of others, only because it is not their own. It furrows the face of beauty with crows' feet, or unsoftened lines of care. It makes its victims hard-hearted, hard-faced, and quarrelsome in speech and conduct. It robs the heart of all refining influences, by taking away all means of culture. It puts intellect and taste on the treadmill in quest for bread. It makes the soul go on all-fours to furnish food to the body. It chains a man's nobility to his stomach, which goads him to desperation by its unappeased cravings. And through all this, man sinks at best to the level of a rational brute.

We believe that it was a bitter trial to Jesus, who had to endure it but temporarily, not because His soul did not shudder at it, but because it was one among the many wretched conditions surrounding His mortal existence; and He bore it merely to show that if it could not be enjoyed, it could be borne with patience, and it behooved Him, the Captain of our salvation, to be perfect through sufferings. No sadder exclamation ever dropped from His lips, drawn by His necessities, as if from an almost intolerable sense of dejection and debasement, "The birds of the air have nests (perches), and the foxes have holes, but the Son of man hath not where to lay his head." It was a bitter necessity that drew such a confession, and it needed all His divine meekness and patience to bear it. There is a heartless affectation in the way many people talk about this thing. It is neither honest, intelligent, nor heartfelt. Poverty is of itself a curse. It is true that divine grace can extract some good even out of curses, but the curses are not the blessing, but the grace.

Poverty is often more the mother of temptation than wealth. It is often a teacher of lies, and of the cunning and abandonment of theft. It sends men often to the bottle, in the vain hope of finding in its fiery contents that unconsciousness which is a wretched substitute for the gripping of want.

Adversity will toughen the fibres of endurance, and bring a kind of grim patience. It will make our wills more determined and imperious, but it takes great grace to get out of it any thing *amiable, tender, loving, and happy*. The soul is not tortured into goodness. The frozen, ungenial earth, soon to be the sepulchre of earth's life and beauties, is not melted into drops, or its frozen hands so relaxed as to let go summer's blessings by the raging March

winds, or the descent of stinging sleet, or the hoary breath of mid-night frosts. No, no. It is the smiling face of the returning sun that does this. It is the kindly kisses of the south wind, and the sunny tear-drops of April clouds which make the earth repent of its coldness, and send its heartless ice away, leaping down the rivulets, to hide in the ocean, or to obey the sun's commands to the slumbering forms of beauty and fragrance, Loose them, and let them go.

Then, brethren, give up romancing about the blessings of poverty. This is as vain as to put life in a corpse by putting a wreath of flowers on its frozen head. Set yourselves to work with a will to relieve it. This is the way to let Christ live in you, by letting His love shine through you. Every church ought to begin *Dorcas* work. Every family ought to begin economy for the needy during the coming month of this awful winter. Economy to the rich, for Christ's sake, is as great a virtue as poverty unrelieved is a curse to the poor. What a grand opportunity distress affords to the growth of love in your souls, and what a school for pity in the hearts of your children!—The Presbyterian.

#### PIETY AT HOME.

True piety begins inwardly, and outwardly. It begins in the heart, and works the reformation of the inner, and then the outward conduct. It begins with love in the soul, and then takes in relatives and friends, then neighbors, the community, the country, and finally the whole human race. The best Christians may have failings at home, but for these he is sorry, and labors hard to overcome sins that easily beset.

One should be deeply pious at home, because there is where he is the most part of the time. If he is religious only when abroad, he is religious—if it can be said he is at all—but a very little of his time.

One who shows a seeming interest in religion only when in public, and not at home, imposes on those not acquainted with his daily life, in that they take him for a warmly devoted Christian, when in reality that is not the case, the principles of Christianity not being carried out at home, where they are most needed.

It is at home where the main warfare with sin is to be carried on, and the victory over Satan gained. There the ills of life are mostly met; there temptations assail the most fiercely; and there the provocations to impatience, anger, and hasty conversation are found. So that at home grace must triumph, religion abound, and sin be overcome, or it will not be so anywhere.

To be useful to others we must be decidedly religious at home. If so in appearance abroad and at home, the real character will at length, in most cases be found out, and confidence in what is said, though it may be the truth, will be lost, and the earnest words be of no effect. It will be felt that such speak the truth, but do not live it.

Religion which manifests itself mostly in public, and not in the home circle is not genuine, but is a counterfeit; and the one who has it may at last be weighed in the balance and be found wanting. Let us all examine ourselves, be Christians at home, where our influence on



children and others of the family circle will be most powerfully felt, and then it will be religious abroad. —*Old School Presbyterian.*

### WHICH WAY SHOULD A CHILD GO?

That depends upon which way you want it to go. That it cannot stay here is certain. Go it must. It cannot go back whence it came; it now is and will ever be. Then, as it cannot stay here, where can it go? Without revelation from God, no living man would know of an existence, or a place beyond the grave; but by its light we see our Father's house in which is prepared a place for every man, woman, and child that was, is, or shall be. By that light we see, also, the place prepared for the devil and his angels. To one of these the child must go. Hell was not prepared for man, but for devils. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."—Hell, therefore, is not the proper place for a child. Heaven is its place, and the way to heaven is the way a child should go.

There is but one way to heaven, and one way to hell—the way of obedience and the way of disobedience.

Much depends upon the child being taught to obey. In the school-room an obedient pupil is a benefit to the school, but a disobedient one is a nuisance; in a civil government the law-abiding man is an honor to his country, while the law-breaker is a disgrace to any community; and our eternal happiness depends upon our regard for the laws of God.

Upon the parent falls the responsibility of starting the child in the way it should go—the way of obedience. God requires the child to obey the parent; it is, therefore, the duty of the parent to command. In the early life of a child we can discover in which way it is started. If the parent is firm and requires obedience to his or her commands, then the child is started in the way to heaven; but if the child is allowed to disregard those commands it is started in the way to hell. Many parents command enough, but they do not enforce their commands, and thereby teach their children to disregard law. This though it is true of other authorities—Church and State authorities nullify their own laws by failing to enforce them.

I think it well that there be some things a child must do, and some it must not do; then other things which you leave entirely to the option of the child, though you may have a decided preference. When it does according to your preference, let the child know you are pleased, but when contrary thereto, don't punish, don't scold, but kindly manifest your regret, and try to reason it into your way of thinking. Let your commands be few, but well enforced. This plan, I think, is in harmony with the government of the most high God.

A child started and trained twenty-one years in this way will not likely depart from it. The habit of obedience will help it to walk in the way to heaven. But let the parent start the child in the way of disobedience and train it twenty-one years in that way, then it will be found difficult for that child to depart from the way in which it was started and trained. The parent has so long

allowed it to disobey, that the habit of disregarding law has become so strong as to cause the child to look with indifference upon all law, and therefore to continue in the way to hell.

The future of the child depends, in a great measure upon the parent. The child's happiness depends upon its subjection to authority, and it should, therefore, be started and trained in that way.

Let the important truths of the Bible be made clear to them as soon as they can understand; and, also, their personal interests in these truths. Let parents do this and form in their children habits of obedience, and live right themselves, and they may expect to meet their children in heaven.

Received truth is power of God unto salvation; yet these habits of early life have a tendency to aid or to hinder the reception and holding of the truth.—*St. Louis Christian Advocate.*

### GUARD YOUR CONVERSATION.

If you say anything about a neighbor or friend, or even a stranger, say nothing ill. It is a Christian and brotherly charity to suppress knowledge of evil of one another, unless our higher public duty compels us to bear accusing witness; and if it be true charity to keep our knowledge of such evils to ourselves, much more should we refuse to spread evil report of another. Discreditable as the fact is, it is by far the commonest tendency to suppress the good we know of our neighbors and friends. We act in this manner as though we felt that by pushing our fellows up or forward, we are jealous of commendation unless we get the larger share.

Social conversation, as known to every observer, is largely made up of what is best understood by the term scandal. It would be difficult to find a talkative group of either sex, who could spend an hour together without evil speech of somebody. "Blessed are the peacemakers" is not the maxim by which we are chiefly governed in our treatment of personalities. Better a thousand times stand or sit dumb than to open our lips ever so eloquently in the disparagement of others. What we should do in this as in all other human relations, is to practice the golden rule. If we do unto others as we would that others should do unto us, we shall be exceedingly careful not to volunteer ill words about them. Where other than a good word is to be spoken, let it be spoken to a person concerned, that he may know your motive is not idle, cowardly and sinister, and that he may have a chance to defend himself.

### CHRIST, NOT FAITH, THE SAVIOUR.

In saving faith, the object—the Lord Jesus—is everything. I believe that nearly one-half the difficulties of incipient and of hazy Christians is found just here. They do not see clearly that the right object makes the right faith—the Saviour the saving faith. You ask a neighbor if he has a "good hope through grace," and likely he is silent or says no. You ask him further if he is trusting in Jesus and His word, and he says yes. If he believes that He

will save all who put their faith in Him, and again he says yes. He is trusting in Him, it seems, and yet he can not say he has a clear hope or peace! Suppose you now put the further question: Why have you not such hope or peace? then the answer is, "Oh, my faith is so weak; it is not strong enough, not good enough, not perfect enough." And there is just the point. Such people are looking for the excellence of their faith to save them, or at least contribute something to their salvation. If their faith were better and stronger, then they would be safe and at peace, that is, they are trusting for salvation rather to the excellence of their faith than solely to the excellence of Jesus. But this is pure self-righteousness, and they might as well trust to their feelings or to their works. Our faith is just as imperfect as everything else about us, and needs to be sprinkled with the blood just like everything else. The question should be—not, Is my faith strong enough?—but, Is it clearly and only directed to Jesus? If so, then it is the right faith, however feeble it may be. It is saving faith; for it is not the excellence of our faith that saves us, but the excellence of Jesus; not the strength of our faith, but the strength of Jesus; not the perfection of our faith, but the perfection of Jesus. You should determine, then, never to moot the self-righteous question at all about strong or weak faith, but just look straight at Jesus, and looking to Him you are safe, because He saves you. Look at the texts again, and you will see that Jesus, the object, is everything.

### FLIGHT TO CITY OF REFUGE.

Among the many merciful provisions of the laws given by God through Moses to the Israelites, one of the most interesting is that of "cities of refuge." According to the custom of the East—a custom still observed—the nearest of kin to one slain, even by accident, might slay the murderer. To remedy this custom, six cities of refuge were set apart. If one had unintentionally killed his neighbor, he could flee into either of these cities and be safe from the avenger of blood. The cities chosen were three on each side of the Jordan, and so situated, that some one of them would be accessible in a short time from any part of the land. The roads leading to these cities were to be kept in good repair, and pillars were erected to guide the fugitive in his flight. Everything was so arranged as to facilitate his means of safety. Yet, that these refuges might not become a cover for crime, if the manslayer was proved to be a guilty murderer, he was given to the avenger of blood, to be put to death.

The institution of these refuges may well illustrate the eager haste with which the condemned sinner should fly for mercy to Christ his only hope. Yet the city of refuge can not be considered a perfect type of the refuge of sinners flying from the demands of a holy law. In the city of refuge he only was safe who was innocent. Christ is a safe hiding-place for the guiltiest soul. Reader, have you found your true refuge in Him?

When pride cometh, then cometh shame; but with the lowly is wisdom.

### TRUE SYMPATHY.

A poor widow, the mother of two children, used to call on them at the close of each day to tell her the good they had done. One night the oldest hesitated in her reply to her mother's question, "What kindness have you shown?" "I don't know, mother." The mother, touched with the tone of her answer, resolved to unravel the mystery; and the little girl went on to say:

"Going to school this morning, I found Annie G., who had been absent some days, crying very hard. I asked her mother what made her cry so, which made her cry more, so that I could not help leaning my head on her neck and crying too. Then her sobs grew less and less, till she told me of her little baby brother, whom she had nursed so long and loved so much, how he had sickened, grown pale and thin, writhing with pain until he died; and then they put him from her forever.

"Mother, she told me this; and then she hid her face in her book, and cried as if her heart would break. Mother, I could not help putting my face on the other page of the book and crying too, as hard as she did. After we had cried together a long time, she hugged me and kissed me, telling me I had done her good. Mother, I don't know how I did her good, for I only cried with her. This is all I can tell, for I can't tell how I did her good."

### THE BOOK OF BOOKS.

HOMAGE TO IT FROM THE WRITINGS OF THE GOOD AND THE GREAT.

*The first President Adams.* I have examined all, as well as my narrow sphere, my straitened means and my busy life would allow me; and the result is, that the Bible is the best book in the world. It contains more of my little philosophy than all the libraries I have seen; and such parts of it as I cannot reconcile to my little philosophy, I postpone for the future investigations.

*The second President Adams.* I speak as a man of the world to men of the world; and I say to you, *Search the Scriptures!* The Bible is the book of all others to be read at all ages, and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted, unless by some overruling necessity.

*Sir Matthew Hale.* It is a book full of light and wisdom, will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom and use.

*Gregory the Great.* A stream where alike the elephant may swim and the lamb may wade.

*Thomas Carlyle.* A noble book! All men's book! It is our first, oldest statement of the never ending problem—man's destiny, and God's ways with him here on earth; and all in such free-flowing outlines, grand in its sincerity, in its simplicity, in its epic melody and repose of reconciliation.

*John Milton.* God has ordered His gospel to be the revelation of His power and wisdom in Christ Jesus.



Let others, therefore, dread and shun the Scriptures for their darkness, I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.

*Queen Victoria.* This is the secret of England's greatness.

*The Chevalier Bunsen.* The Bible is the only cement of nations, and the only cement that can bind religious hearts together.

*William H. Seward.* The whole hope of human progress is suspended on the ever-growing influence of the Bible.

*John McLean.* If its rules were faithfully observed by individuals and communities, the highest degree of earthly happiness would be attained.

*Daniel Webster.* I have read it through many times; I now make a practice of going through it once a year. It is the book of all others for lawyers, as well as divines; and I pity the man who cannot find in it a rich supply of thought, and rules for conduct.

*Coleridge.* I know the Bible is inspired, because it finds me at greater depths of my being than any other book.

### PRECIOUS STONES.

An interesting paper on the subject of precious stones appears in a recent number of the "St. Petersburg Gazette." M. Gilson, the author, has just completed a journey round the world, undertaken for the express purpose of making inquiries into this branch of trade. From his researches it appears that, owing principally to the plentiful supply from the South Africa fields, diamonds are at a lower price than they have been for ten years past. Pearls and emeralds, on the other hand, are at a premium. At New York an opal about the size of a moderately-sized olive would fetch, at the present time, about 1,200 roubles, a sapphire of the same size would be worth 1,800, an emerald 10,000, a diamond 18,000, and a ruby 50,000.

In Europe these prices would vary somewhat, opals and sapphires fetching more and emeralds less. Pearls are now brought from Central America, California, and the Persian Gulf, but they none of them rival those of the East Indies. The diamonds annually imported from South America into America are worth about seven million roubles, and the importation into Europe averages about the same. Many of them are of good size, and nearly all without exception of a yellowish tinge, the consequence being, that diamonds of similar color have actually gone down seventy-five per cent. in the market.

Diamonds, indeed, would have fallen lower in value had it not been that the realization of enormous fortunes in America through petroleum and military contracts created an excessive demand. A similar depreciation in the price of diamonds was occasioned at the time of the discovery of the Brazilian diamond mines, Golconda having previously supplied the market. But the stones soon regained their original value, and it may be confidently expected, that the effect of the African diggings will be also merely temporary.

A rouble is about half-a-dollar.

### MODERN SILVER WARE.

It was but little before the American Revolution, (about 1760) that silver table-spoons began to exclude those of wood, horn, and pewter, from the tables of the quality of England, and even tea-spoons of silver are said to have been rare before the time of Queen Anne (1691 to 1713). To this day, if I am rightly informed, no spoons of solid silver, large or small, much less silver forks, are to be found in common use among the "plain people" (with rare exceptions) of any European country. In the United States, on the contrary, it is unnecessary to inform the American readers of "Scribner," that, as a rule, the farmer is but thriftless, and the mechanic but a journeyman, whose spoons and perhaps forks are not of solid silver. The journeyman furnishes his table with plated articles of this class, or at worst britannia, and only the rude day-laborer contents himself with tinned or pewter ware. Plated tea-services, castors, salvers, pitchers, ladles, cake and fruit-baskets, etc., are too common to be noticed, unless wanting, on the tables of those in easy circumstances, and it is no rare distinction if they are of solid silver. In fact for bridal gifts nothing less than solid silver is thought respectable, and in this way, so universal has the custom of bridal gifts become, hardly any comfortable young couple now begin house-keeping without a fair show of genuine table silver, as far at least as spoons, forks, butter, fruit, pie and fish-knives, napkin-rings, and such trifles.

The beauty of the ordinary American table, with its snowy damask, and china, sparkling cut-glass, and lustrous utensils of silver, all disposed in the tasteful symmetry native to the American housewife, is a power, and one that goes too near the springs of moral as well as æsthetic culture to be lightly esteemed by the most curious observer. The development of this crowning symbol of domestic refinement is worthy of our attention. A critical journal has remarked, that an American lady's idea of a dinner is a handsome service of silver and china, with two or three vases of choice hot-house flowers. I suppose it was a typical American lady, among the "plain people," too, who stated to me the elements of a meal as she understood it, in the following series; First, order (including elegance and good attendance); second, intellectual conversation; and lastly, something to eat.

Plated ware originated in England about the middle of the last century, the first application having been made to small articles in 1742, by Thomas Bolsover, a Sheffield mechanic. The new elegance brought within the means and supposed proprieties of the middle class, took the name of "Sheffield Plate," not from the process of plating, but from the silver ware of which it was an imitation. Plate, in this sense, is not our Saxon word cognate with *flat*, but was borrowed from the Spanish *plata* (silver), and applied to all utensils made of the precious metals, in whatever form.

To our elderly readers, "Sheffield Plate" will still have a familiar sound, for under this name the beauty of silver ware was first popularized in America, and to a far greater extent than even in Eng-

land. Probably the Sheffield and Birmingham manufacturers of plated ware at one period exported more goods to this country than they sold at home.

A further and greater advance was made in 1838, by the invention of electro-plating, or rather the practical application of the method which had been known, but strangely neglected, for thirty years. At one stroke plating was greatly reduced in cost, its applications indefinitely extended, and its effects incomparably improved. Everybody in America is now familiar with the ordinary wares of our numerous electro-plating companies, and there is hardly a cottage worth two hundred dollars in the country where such wares are not found; although the rich plating of the Elkintons in England, and the Gorhams in America, is too high in first cost for the strictly popular demand.

Within half a century the business of the American silversmith was mostly confined to making spoons to order for the jewelers, who rarely purchased more than one or two dozen at a time, for particular orders. About 1825 it was noticed, that the silversmiths began to venture into the manufacture of light spoons for general sale through a class of cheap jewelry peddlers, who are still well remembered by the natives of the New England States of that period. The Providence manufacture had begun to be extended and brought into national relations by the enterprise of a young goldsmith named Jabez Gorham, who adapted his work to the general requirements of the trade, and made his way with it in the Boston market by underselling and outpushing the unmercantile mechanics of his craft. The droll account the old gentleman, who died about five months ago, used to give of his semi-annual marketing in Boston, is more expressive than a general description could be, of the very modest status of the now imposing silver trade of our chief cities:—how the Boston jewelers assembled at his lodgings, pursuant to notice, that they might all be admitted at the same moment, without partiality, to view and divide the little trunkful of new jewelry spread out upon his bed!—*From the "Silver Age," by Wm. O. Conant; Scribner's for December.*

### MAMMOTH CAVE.—A SCENE IN THE STAR CHAMBER.

The "Ball-Room" is a mighty chamber, admirably fitted for the dance, with even a rocky gallery, in which an orchestra has, from time to time, been placed, when gay parties from Louisville and other neighboring cities have engaged in festivities with music and torches. A short distance beyond looms up a huge mass of rock known as the Giant's Coffin. Passing the deserted chamber, the "Wooden Bowl Cave," where oxide of iron and lime are sprinkled on the floor, and crossing the "Bridge of Sighs," we came at last to the "Star Chamber."

Here our guide had prepared a genuine surprise for us. Mysteriously commanding us to be seated in a dark corner, he suddenly seized the lights, and saying that he would return to find us on the morrow, withdrew. We heard his sonorous voice echoing along the galleries as he hurried back over the pathway,

and while we were yet wondering what was the object of this sudden maneuver, we saw above us twinkling stars, and seemed to catch a glimpse of the blue sky from which we had thought ourselves shut out by the solid rock. Indeed, so strange was the illusion, that we fancied we could feel the fresh air blowing upon us, and, for a few moments, imagined that the guide had conveyed us by some roundabout way to the mouth of the cave, and then had hastily left us, that he might enjoy our surprise. But presently we heard his voice, confessing the cheat which he had practiced upon us. The dark ceiling of the Star Chamber is covered with a myriad of sparkling incrustations which resemble the stars, and the artful guide, by a careful display of his lamps and the use of Bengal lights, had produced a magical effect. The ceiling, which was not more than forty feet from our heads, had seemed remote as the heavens. It was like the early dawn, when the stars seem no longer to belong in the sky, and when they are gradually fading away. The guide, in the distance, imitating to perfection the crowing of the morning cock, and then burst into loud laughter as, removing the lamps, he took away with them the deceit, and returned to us.—*Edward King; Scribner's for December.*

### Children's Department.

#### CAST IN THE MOULD.

Boys, have you ever seen the process of casting iron?

It is a curious spectacle to view the melted metal being poured into the mould, whose shape it takes as easily as though it were as much *blanc mange*. But when the casting is completed and the iron has grown cold and hard, how idle would be the attempt to bend it into any other form without breaking it to pieces. Now, let us see how this applies to something else.

Shakespeare has described a young prince who was very much addicted to low company and amusements, so that his conduct was a constant source of shame and sorrow to his father; but who, when he was crowned king, suddenly reformed, and became a pattern of prudence, uprightness and genuine dignity. Everybody, of course, was astonished by this change, and delighted also, so that it was considered to add new glory to all the heroic actions of Henry the Fifth during his short but prosperous reign. But what would be the result of adopting this as an example to be followed?

When George the Fourth of England was a young prince, he resolved to follow the example of Henry the Fifth, and to be as frivolous in his youth as possible, so that his subsequent glories might burst upon the astonished world like the sun suddenly emerging from beneath a cloud. The first part of this plan was fully carried out. There was not a young man in England who spent his time more foolishly, more unprofitably or more wickedly than did the heir to the British throne. At length his father died and the crown was placed on the head of George the Fourth. Now was his time to reform and appear before the world in an entirely new character—a change which might have appeared easier from the fact that he had



already passed the giddy years of youth and reached an age when people become sober and sensible, if they are ever to be so. But George the Fourth did not reform, nor even make any attempt to do it. The metal was hardened and the moulding was done. He lived on to an old age, and to his death-hour, a selfish, worthless profligate—a disgrace to himself, to his country and to human nature.

And this may be always expected as the most natural result, since, as our pastor once observed, "For one penitent Manasseh, there are hundreds of hardened Jehoiakims." The iron that has been cast in the foundry may, it is true, be re-melted and cast again. And the iron heart of the sinner, cold and hard as it is, may also be melted and moulded into another form. But it is not in any human being's power to do this. It is a Saviour's love that must soften that heart—a Saviour's power that must form it anew.—*Christian Intelligence*.

### FRIEND OR FOE.

"What a kind friend fire is!" said a little boy one winter evening. "Fire warms us and makes our rooms look bright and cheerful, and we can take a piece of fire and put it in a lamp, and it gives us light to read, or work, or play."

"Yes," said his father, "and fire helps us in other ways also. Without fire we could not have the poker with which mamma is stirring the fire, or the steel pen with which I am writing, or the glass globe of the lamp that gives us light. Fire is a good friend as long as you behave wisely to it, but if you behave unwisely to it, it is not your friend. You must never play with fire, or throw pieces of paper in the fire."

"Why not?" asked the little boy.

"I cannot explain that now," said the father, "for I am very busy; but mind you do as I say, and never play with fire."

That same evening the foolish little boy, when his father and mother were gone out of the room, said: "I should like to have one little game with my friend, Mr. Fire, just to know what harm there is in it." So he began to throw pieces of paper into the grate, watching how they caught fire and flew up the chimney. It was great fun for some time; but at last one of the burning pieces of paper fell out into the room on the carpet. The little boy put his foot on it to stamp it out; but the flame caught his dress, and in a moment he was on fire all over. He shrieked aloud for help, and fortunately his father came in just in time to prevent his being killed. But all his body was scorched, and he was in very great pain, and had to lie in bed for weeks before he could get well.

God gives us many blessings as well as fire. He gives us food, drink, clothes, strength, cleverness. They are His gifts. But if we misuse them, we change God's blessings into curses. If you eat or drink too much, you make yourselves ill; if you are proud of your pretty clothes, you become vain like a peacock; if you think too much of the strength of your body, and of games, you become stupid; if you think too much of your cleverness, you will soon be

beaten by other boys that are not so clever as you. Remember that all good things are gifts from God. Then you will be sure to use them rightly. But if you use them wrongly, they will harm you as the fire harmed the little boy.

Now I am going to say a terrible thing. Even the good Jesus may harm us, if we behave badly to Him. If we read about Him and will not think about Him, we shall become worse instead of better. If we read about Him, and think about Him, and do not try to imitate Him, we shall become very much worse. If we read how He was kind, and loved us and died for us, and if, nevertheless, we do not love Him, our hearts will become cruel and hard, harder than they were before we ever heard of Jesus. If we do not like Jesus, we shall be uneasy whenever we think of Him; we shall be afraid of Him; and we shall want Him not to be our friend, but to let us alone.

Jesus will not let us alone. He is a Light, but He is also a Fire. If we behave badly to Him, He will make us uneasy and miserable. He will try to burn out of us all that is bad. It is good for us to be miserable when we are behaving badly. Then perhaps we shall be taught to leave off being bad.—*From Parables for Children*.

### STORY OF A JACKDAW.

I am going to tell you a true story of a jackdaw. He belongs to a little girl called Ellen, who lives in a pleasant country-house near here. When quite young, Jack was sold in the market to a lady, who made a great pet of him. But one sad day he killed the canary, and it was decided that he should be sent away.

A friend of Ellen's, who had heard of this, begged for the bird to give to her; and putting him in a basket, she took him to the Mount, where Ellen lived, and Jack was put to live in the garden.

At first he moped a good deal; then he began to make odd noises, almost like the mewing of a cat; and after a little while he whistled, which he can do very sweetly. And so Jack became quite at home. But I am sorry to say he is very ill-tempered, and whenever any one vexes him he always tells them to "Go away!" and sometimes screams "Go!" at them.

One day a gentleman was spending the evening at the Mount; he was taken into the garden to see the daw. Jack saw at once that he was a stranger, and came to give him battle, and in very clear English bid him "Go away!" It was the first time they had heard him speak. He generally goes to meet visitors, and to tell them to "Go away!"

Jack sleeps in the fowl-house, and comes every night to be put to bed, and every morning he comes up to Ellen's window for his breakfast; he is very fond of bread and butter, and jam, and he knows quite well the drawer where biscuits are kept.

Sometimes he will peck savagely. He is not a thief; but if he can get hold of books he will tear them, which he much enjoys.

He used to hop into the room where Ellen's eldest sister sat, and see her writing at the desk. One day when she was from home Ellen was sitting there, when in popped Master Jack, nipped the pen out of her fingers, and bid her "Go away!"

He had often been in that room and seen Ellen's sister busy writing, and her papers lying about; and they could not help thinking that in his own way he knew it was her room and her writing-table, and thought no one else had a right to use it.

After Jack changed his feathers Ellen did not like his wings to be cut, so he soared about everywhere, like a true bird of the air. He would fly after Ellen and her sisters to church, and one Sunday they heard, on the threshold of the open door, "Jack!" said in a deep voice. The school-mistress shut the door, and then Jack flew up to the window near their pew, where he stayed till the service was over.

One evening he was missing at bed-time; there were great searches made, and the policeman was told; but they could hear nothing of him, and Ellen was in sad trouble.

However, after a few days they heard he was in the Moss, a place about a mile off. So Frances, Ellen's elder sister, took basket in hand and set off, accompanied by Ellen, determined to find him. They questioned all the girls and boys they met, and at last they were told by a little boy, that another boy had taken him, and that he would show them where he was.

So on they went, followed by a crowd of little boys, till they came to an empty cottage. "He's in there," said the boy who had been their guide; and in they went, and there they found poor Jack, who seemed to know them at once, and came to their feet.

So home he was brought in great triumph, but so much thinner than when he went away Ellen almost doubted if it were her own dear Jack, till one of the maids poked at him with her finger, when he at once bid her "Go away!" The first thing he did was to wash himself, for he is a very clean bird.

The boy who had taken him had cut his wing; so now he can not fly far, and stays at home. Ellen thinks he is a much happier bird than he used to be.

I have not yet seen Jack, but I hope some day to pay him a visit, when he will probably tell me, as he does all other visitors, to "Go away!" —*Children's Prize*.

### Agricultural.

#### REAPING AND THRESHING MACHINES.

The oldest mowing machines, though very rude, were used by the Gauls. A cart, having blades in front, was pushed forward into the grain by oxen hitched behind, and thus cut off the heads. A system of six rotating scythes was made by Joseph in 1699, and an attempt to use the same principle was made by Fompertz and Mason, in 1752. In 1811-1815, Smith of Deanstone brought out a machine in which a short vertical revolving cylinder carried a knife on its lower end, but all these rotating machines have proved impracticable. Robert Meares, in Frome in Somersetshire, established in 1800 the shear principle as the only practical one. Salmon, in Woburn, in 1807, built a machine with a row of blades, and fingers moving over them, and also applied

the reel. The Scotch parson, Patrick Bell, of Forfarshire, in 1826, and William Manning, of Plainfield, New Jersey, in 1832, were the founders of the present style of machines. Manning was the first to attach the draught at the side of the machines, all others having been pushed from behind. Obed Hussey, of Cincinnati, attached the side platform and slit-finger. McCormick, then of Rockbridge, Va., now of Chicago, in 1835, improved the Manning and Hussey machine, and the appearance of these at the London exposition, in 1851, was the signal of their introduction into general use. The oldest threshing machine (except the antiques) was made by Michael Menzies, in 1723, or perhaps at the same time by Tull, consisting of a rotating cylinder with flails. Several others followed shortly, some like a flour mill; and in 1792, Willoughby, of Bedford, made one like that of Menzies, which Von Thaeer brought into Germany, and which served as a model for the Mecklenburg thresher. The machine of James Wardrop, of Amptell, in Virginia, is on a similar principle, only the beaters are sticks moving up and down. Finally, in 1825, Andrew Meikle, of Tynningham, East Lothian, laid the foundation of the present form, by using a drum with four beaters parallel to its axis, that carried the grain between itself and a concave, furnished with similar rods. An American named Moffit, in 1854, substituted spikes for the rods, though the Meikle machine adheres to the old system.

#### TO KEEP EGGS OVER WINTER.

The Farmers' Advocate recently offered a prize for the best method of keeping eggs over winter. The recipe given below took the prize.

Whatever excludes the air prevents the decay of the egg. What I have found to be the most successful method of doing so is to place a small quantity of salt butter in the palm of the left hand and turn the egg round in it, so that every piece of the shell is closed; then dry a sufficient quantity of bran in an oven, be sure and have it well dried or it will rust. Then pack with the small ends down, a layer of bran and another of eggs, until your box is full; then place it in a cool, dry place. If done when newly laid, they will retain the sweet milk and curd of a new laid egg for at least eight or ten months. Any oil will do, but salt butter never becomes rancid, and a very small quantity of butter will do for a very large quantity of eggs. To insure freshness, I rub them when gathered in from nests; then pack when there is a sufficient quantity.

#### AMERICAN WOODLANDS.

In discussing the distribution of American woodlands, Prof. Brewer said that though Maine is the great source of pine and spruce lumber, the hard wood species predominate in that State. The wooded area of New England is not diminishing, but the amount of sawed lumber is lessening—an indication that the trees are cut younger. In the Middle States the wooded area is sensibly and rapidly becoming smaller. The New England and Middle States furnish hard wood trees; in the southeastern States, from Virginia to Florida, is a belt of



timber which supplies the hard and yellow pine; and the northwestern region contains immense areas of common pine. From the Gulf of Mexico to the Arctic Ocean stretches a treeless area three hundred and fifty miles wide in its narrowest part, and eight hundred and fifty miles wide on our northern boundary. West of this region is the narrow wooded Rocky Mountain region, and west of this is the barren region of the Great Basin. On the Pacific coast are some of the noblest forest regions of the world; and official Government reports say that the forests in some parts of Washington Territory are heavy enough to "cover the entire surface with cord-wood ten feet in height."

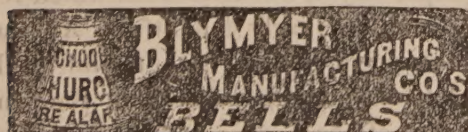
### FATTENING HOGS.

The following suggestions regarding fattening hogs will tend to facilitate the work: "Fat is simply carbon, which nature stores in the animal system for definite purposes, and one of the principal purposes is animal heat. The body must be kept at a certain temperature, and the consumption of carbon is just in proportion to this demand. If an animal be exposed to the cold without protection, nature meets the increased demand for warmth by drawing on the store of fat in the system. Hence I will name, as the first essential in fattening, a dry and warm place for the stock. The second essential is to feed such grain as contains the largest amount of fattening material. By analysis this is found to be corn. It may be fed exclusively, except such change as is necessary to keep up the appetite. Avoid overfeeding at any time, or the digestion may be broken down before the animal is fattened. Cook the corn. It will add about twenty-five per cent. to its value. The cobs will more than do the cooking if a sorghum-pan be used. It may be objected to this plan of fattening that it requires too much labor, but any who will make a judicious trial of it will find that he has saved labor, time and money."

### Advertisements.

### Gottesdienst-Ordnung

By the direction of the SYNOD OF THE REFORMED CHURCH, the ORDER OF WORSHIP has been translated into the German language, and is now ready for delivery, at the following rates:  
Single copies by mail \$1.50  
Per dozen copies by express \$18.50  
Address,  
Reformed Church Pub. Board,  
No. 907 Arch St.  
PHILADELPHIA.



First toned, low priced, warranted against breakage. Catalogues containing full particulars, prices, etc., sent free.  
BLYMYER MANUFACTURING CO., Cincinnati, O.  
Only 15, 74. 1 yr. c.o.w. A.

### GOFF'S BRAID

IS THE

### BEST MADE.

Oct. 21, '74. 13t. A.

## A VALUABLE SUNDAY SCHOOL APPLIANCE.

Sunday-school Superintendents and Librarians will save time and expense, and at the same time have the Library perfectly under their control, by using

### RAY'S Check System Library Register.

It is the latest, and undoubtedly the best method of keeping a complete and accurate record of every book loaned from the Library. It shows at a glance every book loaned and the name of the scholar who has received it. The arrangement is so simple that any one can use it. The REGISTER will pay for itself in a short time by preventing the loss of books which must necessarily occur under the old systems, and WITH ORDINARY CARE IT WILL LAST FOR YEARS. Very flattering testimonials have been received from those who have used it.

Circulars, containing full particulars and describing the manner of using this VALUABLE REGISTER, will be mailed to any who desire to examine into its merits. Four sizes are made, as follows:

- No. 1.....for 120 scholars.
- No. 2.....for 240 scholars.
- No. 3.....for 360 scholars.
- No. 4.....for 600 scholars.

Checks to be used in connection with the REGISTER come separate.

Send for Circular and address all orders to

### Reformed Church Publication Board,

No. 907 ARCH STREET,

Philadelphia, Pa.

Oct. 7, '74-1yr. M.

### NEW PUBLICATIONS.

#### THE HEIDELBERG TEACHER

Is issued bi-monthly. A neatly printed and bound pamphlet of 32 pages. Each issue contains eight lessons (International Series), with comments, explanations, and suggestions, such as to aid the Sunday-school teacher. Each lesson is followed with the corresponding "Lord's Day" of the Heidelberg Catechism. Its literary department is adapted to aid in the Sunday-school work.

TERMS: Single copy, per year, \$1.00. Ten or more copies to same address will be accompanied each with six copies lesson papers, for the use of scholars, without extra charge.

#### THE HEIDELBERG LESSON PAPERS.

These contain the lesson for each Sunday in the month, with the "Lord's Day" of the Catechism, references, questions, and answers, and such help as the scholar needs.

TERMS: Per 100 papers, 75c. Any less number, each 1c.

#### COMPANION OF PRAISE.

Revised and much enlarged.

Containing choice tunes and hymns (old and new) for use in families, devotional exercises and Sunday-schools; also responsive readings, festival exercises, etc., for Sunday-school use. A valuable little book for all.

TERMS: Per 100 copies, \$35. Per dozen copies, \$4.50. Per single copy, 40 cents.

### LEAVES OF LIGHT

A SUNDAY-SCHOOL PAPER,

PUBLISHED SEMI-MONTHLY.

#### TERMS:

100 copies per year (one address)	\$25.00
50 " " "	14.00
25 " " "	8.00
10 " " "	4.00
1 " " "	.75

PAYMENT must be in advance, and papers will not be sent after the time paid for.

Address,

### CHRISTIAN WORLD,

178 Elm Street, CINCINNATI, O.,

Or Reformed Church Publication Board

January 15, 1873. 907 Arch Street, Philada.

### EDWARD J. ZAHM,

### JEWELER.

Zahm's Corner, Lancaster, Penn.

DEALER IN

### American and Foreign Watches,

Fine Clocks, Jewelry, Spectacles, Silver

and Silver-plated Ware, Spoons,

Forks, Knives, &c.

### COMMUNION SETS.

for Church Service, or for administering the Communion to the sick. I call special attention to the

### EDWARD J. ZAHM WATCH.

This watch is made to my own order by the best American manufacturers, and all of the finer grades will have

### ZAHM'S PATENT REGULATOR.

attached, an appliance by which the most perfect accuracy can be attained in regulating the watch to time. They can be furnished with or without stem winding attachment. A full guarantee with each movement.

Watch repairing will receive careful and prompt attention. Watches can be sent by express. Information furnished by mail. Address,

EDWARD J. ZAHM, Lancaster, Pa.

Oct. 26, '73, 1 year.

### Ladies at Home

AND MEN who have other business, wanted as agents. Novel plans, pleasant work, GOOD PAY. Send 3-cent stamp for particulars. THE GRAPHIC COMPANY, 39-41 Park Place, New York.  
Sep. 28, '74. 20t.

## DIRECTORY

Of Churches, Institutions, Pastors, &c., of the Reformed Church in Philada.

### ENGLISH CHURCHES.

FIRST CHURCH, Race Street, below Fourth, Rev. Edwin H. Nevins, D. D. Residence, No. 719 Marshall St.  
CHRIST CHURCH, Green Street, below Sixteenth. Rev. J. Henry Dubbs. Residence, 1727 Mount Vernon Street.  
ST. JOHN, Haverford Street below 41st, West Philada. Rev. John G. Noss. Residence 4042 Haverford Street.  
TRINITY, Seventh St., near Oxford. Rev. D. E. Klepp. Residence, 1541 North Seventh Street.  
HEIDELBERG, 19th Street and Oxford. Rev. William O. Hendrickson. Residence, 1310 North Nineteenth Street.

### GERMAN CHURCHES.

SALEM, St. John, below Green Street. Rev. J. G. Wiehle. Residence, 404 Fairmount Avenue.  
SALEM MISSION, Jackson Street, Kensington.  
ZION, 6th above Girard Avenue. Rev. Nicholas Gehr. Residence, 1230 North Sixth Street.  
BETHLEHEM, Howard, above Thompson Street, Rev. J. G. Neuber. Residence, 1304 Howard Street above Thompson.  
MISSION, Frankford Road and York Streets.  
ST. STEPHEN'S, Corinthian Avenue, near Girard College. Rev. A. Romich, 2322 Parrish Street.  
EMANUEL, Bridesburg, Rev. C. Keller.  
EMANUEL, Rev. J. Dahman, Jr., Baring Street, corner 38th, West Phila. Residence, 413 North 38th Street.  
ST. PAUL, 17th and Fitzwater Sts. Rev. John Roeck, Residence, 742 Park St., Philadelphia.  
JERUSALEM, Otis Street, Kensington.

### Reformed Church Publication Board, No. 907 ARCH STREET.

Treasurer and General Superintendent,  
REV. SAMUEL R. FISHER, D. D.  
Residence, 1614 Wallace Street.

### BUSINESS AGENT.

J. David Miller, Esq., Residence, 1610 Valeria Street.

### NEWSPAPERS AND PERIODICALS.

REFORMED CHURCH MESSENGER,  
MERCERSBURG REVIEW,  
CHILD'S TREASURY,  
GUARDIAN,  
KIRCHENZEITUNG,  
LAMMERHIRTE.

### EDITORS.

Rev. S. R. Fisher, D. D., Editor "Reformed Church Messenger." Residence, 1614 Wallace Street.  
"Kirchenzeitung." Rev. N. Gehr, 1230 N. 6th St.  
Rev. T. G. Apple, D. D., "Mercersburg Review," Lancaster, Pa.  
Rev. B. Bausman, D. D., "Guardian," Reading, Pa.  
Rev. A. C. Whitmer, "Child's Treasury," Altoona, Pa.  
Rev. C. Bank, "Lammerhirte," New Brunswick, N. J.

### ORPHANS' HOMES.

Bethany Orphans' Home.  
Womelsdorf, Berks Co., Pa.  
Rev. D. B. Albright, Superintendent,  
W. D. Gross, Treasurer, Box 2147, 1 Philada.  
St. Paul's Orphans' Home.  
Butler, Pa.  
Rev. J. E. Thompson, Superintendent.  
E. Wolff, Jr., Treasurer, Pittsburg, Pa.

### BOARD OF HOME MISSIONS, SYNODS OF THE UNITED STATES, PITTSBURG, AND POTOMAC.

Rev. J. O. Miller, D. D., President, York, Pa.  
Rev. J. I. Swander, Secretary, Latrobe, Pa.  
W. H. Seibert, Esq., Treasurer, Harrisburg, Pa.

### BOARD OF FOREIGN MISSIONS.

Treasurer, K. F. Kelser, Esq., Harrisburg, Pa.  
BOARD OF EDUCATION.  
Treasurer, Rev. S. R. Fisher, D. D., 907 Arch Street, Philadelphia, Pa.

### THEOLOGICAL SEMINARY.

Treasurer, John B. Roth, Esq., Lancaster, Pa.

### FRANKLIN AND MARSHALL COLLEGE

Treasurer, Jacob Bausman, Esq., Lancaster, Pa.

### SYNOD OF THE REFORMED CHURCH IN THE U. S.

Treasurer, Geo. W. Hensell, Esq., Quarryville, Lancaster Co., Pa.

### GENERAL SYNOD.

Treasurer, W. D. Gross, Esq., Box 2147, Philadelphia.

### SOCIETY FOR THE RELIEF OF MINISTERS AND THEIR WIDOWS.

Treasurer Rev. T. Appel, D. D., Lancaster, Pa.

## THE BEST PAYING BUSINESS

We now enter the field for the Fall and coming Winter and are furnishing the best paying and most easily worked agency in the world. Our agents have always been the most successful, and we have lately added new and exceedingly interesting inducements, requiring only intelligence and application for any one, young or old, of either sex, to make a really first class paying business for themselves. We have the most agents and do the largest business in our line. We give right to exclusive territory, furnish the best tools to work with, give the largest cash pay. Book Agents and all experienced agents find the business we furnish, decidedly the most profitable. Everybody can make money. Send your name and address at once for circulars, terms, etc. Agents no matter what you are doing send to us for particulars. Address WATERS & TINKER, Publishers, Chicago, Ill.  
Oct. 21, '74. 11t. A

## NEW BOOKS.

The Reformed Church Publication Board have published the following New Books for the Sunday-School Library, viz.:

### YOUTH IN EARNEST.

This is the story of a young man of pious heart and earnest faith, who lost his life on one of the Western gunboats during the late war. It affords an exemplary lesson to every Christian family. It is written in Dr. Harbaugh's interesting style, and is one of the last books he wrote. Price 50 cents.

### THE OLD SCHOOL-MASTER,

Or, "They That Sow in Tears Shall Reap in Joy."

A most interesting book, giving an account of a faithful Christian Teacher: who suffered great trials, and at last reaped a rich reward for all his toils and sore trials. Four illustrations. Price 50 cents.

### FATHER MILLER;

Or, The Good Lord Still Reigns. Price 75 cents.

A very interesting story, translated from the German. Designed to show that "The Good Lord Still Reigns," and brings forth the judgment of his children clear as the sunlight, to the confusion of all enemies and persecutors. An excellent book for Sunday-Schools.—S. S. Times.

Of the above two books the *Christian Intelligencer* says:—"These volumes are really gems. In the geniality of their style, and the artless simplicity with which they portray real life, they are not surpassed by the best efforts of those who are famed for their skill in catering for the young. There will be but one opinion among the 'juveniles' as to their merit, and, in this instance, the opinion is sound."

### LIFE OF CAIN.

A sensible book. The Life of Cain is an example to be read for instruction and profit. Much thought has been employed in its careful preparation. Price 75 cents.

"One is surprised to find how much can be said of, and learned from, one whose history in the Bible narrative is so brief."—*Guardian*.

### THE RIPE HARVEST;

Or, The Work to be Done, and the Increase of

Laborers Needed in the

MINISTRY OF THE REFORMED CHURCH.

16mo, Cloth. 119 pp. Price 50 cents.

"The most of the arguments will apply to one body of Christians as well as to another. We recommend the general perusal of this book."—*Lutheran Observer*.

### HOLY-DAY STORIES.

Price 50 cents.

"A series of stories relating to the Church Holidays—Christmas, Good Friday, Easter, Ascension and Whitsuntide. These stories have all the happy, pious feeling of the German heart, and are well rendered into English."—*Lutheran Observer*.

"Stories full of juice and spice, such as children love to read."—*Guardian*.

### GOOD FRIDAY.

Price 40 cents.

"Giving the history of 'Good Friday,' and reasons why it should be observed as a holy day. In the same volume we also find 'An Easter Walk,' and 'Christ and the Lawyer.'"—*Lutheran Observer*.

### SALOME THE DANCER.

Sketch of Herodias' daughter. Price 40 cents.

"Written for Sunday-Schools, but no less adapted for readers of maturer tastes, and admirably suited to instruct and instruct both classes of readers."—*Guardian*.

### TRUE GLORY OF WOMAN.

BY REV. H. HARBAUGH, D. D.

Price \$1.25.

"Another capital book, which has been published some time, and is now passing through a second edition. It is from the pen of the late Dr. Henry Harbaugh. 'The True Glory of Woman, as Portrayed in the Beautiful Life of the Virgin Mary, Mother of our Lord and Saviour, Jesus Christ.' The reader will find in this volume many beautiful thoughts, and some suggestions presented in the author's forcible style, and to all of these he will take no exception."—*Christian Intelligencer*.

### CREED AND CUSTOMS.

A Popular Hand-Book. Treating of the Chief Doctrines and Practices of the Reformed Church.

BY GEO. B. RUSSELL, D. D.

Price \$2.00.

"The work is well written, very readable throughout, contains, in a convenient form, much information, which intelligent persons of other denominations ought to know, and will doubtless meet an existing want in the Reformed Church, perhaps more especially in that division of it (alas!) to which the author belongs."—*Lutheran Observer*.

### GOSPEL LESSONS.

BY REV. D. GANS, D. D.

### EPISTLE LESSONS.

BY REV. D. GANS, D. D.

These Lessons are admirably arranged according to

THE CHURCH YEAR.

They are intended for the use of

SUNDAY-SCHOOLS,

Bible Class, and Families. 270 pp. Price 50 cents, or \$1.50 per dozen.

"Only where the Sunday-school is made a preparatory ground, and a stepping to the Church it is doing its proper work. This can best be done where its own text books are used. We have been too long lacking these. Dr. Gans' Question Books on the Gospels and Epistles are just the thing needed in this department of our Sunday-school work. They are the books wanted."—*Messenger*.—Dr. S. H. G.

### SINAI AND ZION;

Or, A Pilgrimage through the Wilderness to the Land of Promise. Price \$2.00.

BY REV. BENJAMIN BAUSMAN, A. M.

"It is an interesting book, descriptive of men and things of the old world, giving information that will amply repay one for buying and reading it."—*Christian Observer*.

### LEO REMBRANDT.

Four illustrations. Pp. 243. Price 90 cts.

"When the Lord loveth, He chasteneth," is the truth illustrated in the story of this 'CHARMING BOOK.' It is a Christian history of love and self-devotion. Through a long chain of troubles, the love and mercy of our dear Lord is shown, to a widow and her two noble sons.

All the hard trials and sufferings endured only bring out more clearly that all things work together for good to them that love God.



# Reformed Church Messenger.

PHILADELPHIA, DECEMBER 9, 1874.

## SPECIAL CONTRIBUTORS.

REV. D. GANS, D. D., Baltimore, Md.  
REV. T. G. APPLE, D. D., Lancaster, Pa.  
REV. F. K. LEVAN, Pittsburg, Pa.  
REV. J. H. DUBBS, Philadelphia, Pa.

The source of the contributions in each case is indicated by one or more initial letters.

For terms see Sixteenth Page.

**To Correspondents.**—Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. They will save themselves and us much trouble by observing this rule. Unaccepted manuscripts will not be returned.

**To Subscribers.**—When monies are remitted, and the date following the name on the direction label is not changed within three weeks thereafter, please notify the publishers. Those in arrears will please examine the date and remit the amount due.

## OUR ALMANACS FOR 1875.

We are pleased to learn, that our Almanacs, both English and German, are received with great favor. They are in every way worthy of it. Let them be circulated; for they cannot fail to do good. For prices, see advertisement in another part of our paper.

## THE WESTERN ALMANAC.

Our brethren at Cincinnati, Ohio, have issued their Almanac for 1875. It presents a neat appearance and contains a considerable variety of useful statistics, along with much other interesting matter. Church Almanacs have an important sphere to fill and should receive an extensive circulation.

## OUR PLANS FOR THE FUTURE.

We are glad to find an increased interest awakened in behalf of our paper. Our arrangements and purposes for the future seem to be generally appreciated. We trust our friends everywhere will unite in the movement, and by their combined efforts accomplish great results. Go then and forward the names of subscribers as rapidly as you can. The paper will be sent from the present time to January 1876, for \$2.00, in advance, and to January 1878, for \$5.00, in advance.

## THE LATEST STATISTICS.

The English edition of the Minutes of the Synods of the Reformed Church in the United States have left the press. The corrected statistics, which are still more, or less imperfect in some of the items, present the following result: Classes, 10; Ministers, 192; Congregations, 440; Members, 67,154; Unconfirmed Members, 37,380; Baptisms, 6,940; Confirmed, 3,980; Received on Certificate, 1,367; Communed, 52,931; Excommunicated, 24; Dismissed, 739; Deaths, 2,509; Sunday-schools, 461; Sunday-school Scholars, 31,154; Contributions to Benevolence, \$43,230 97; Local Objects, \$198,121.05; Students for the Ministry, 45. As compared with the report of last year, it shows an increase of 1 Classis, 13 Congregations, 3,025 Members, 4,466 Uncon-

firmed Members, 40 Baptisms, 116 Confirmed, 1,900 Communed, 23 Excommunicated, 2 Sunday-schools, 4,070 Sunday-school Scholars, \$2,119.30 Benevolent Contributions, \$194,871.05 Local Objects, and 12 Students for the Ministry. The number of Ministers is unchanged. The decrease in number of those Received on Certificate is 47; Dismissed, 599, and Deaths, 509.

The statistics of the entire Church show 5 Synods, 41 Classes, 619 Ministers, 1338 Congregations, 140,172 Members, 88,062 Unconfirmed Members, 13,472 Baptisms, 8,352 Confirmed, 3,857 Received on Certificate, 115,128 Communed, 280 Excommunicated, 1,650 Dismissed, 4,444 Deaths 1120 Sunday-schools, 72,729 Sunday-school Scholars, \$90,974.37 Benevolent Contributions, and 96 Students for the Ministry. As compared with the report of the previous year, this shows an increase of 5 Classes, 24 Ministers, 23 Congregations, 6,243 Members, 6,401 Unconfirmed Members, 471 Confirmed, 545 Received on Certificate, 5,020 Communed, 7,591 Sunday-school Scholars, \$7,862 35 Benevolent Objects, and 39 Students for the Ministry. The decrease in the number of Baptisms is 827; Excommunicated, 5; Dismissed, 337; Deaths, 1,021, and Sunday-schools, 6.

Quite a number of the ministers and charges fail to make a regular annual return of statistics. This is to be deeply regretted, as the failure in a single instance impairs the perfection of the general report, and detracts just so much from its reliable character. There is an improvement in this direction; perfection, however, is far from having been yet reached. The officers of each Classis should see to it, that there is a proper return from every charge, and every case of gross negligence of duty on the part of pastor or vacant charge, ought to be visited with proper penalties.

## THE GUARDIAN FOR 1875.

The committee, including the editor of the "Guardian," to whom has been committed by the Board of Publication under the instructions of Synod, the duty of preparing and publishing a series of Lesson Papers, according with the distinctive doctrines and usages of the Reformed Church, for the use of Sunday-schools, convened in Reading, Pa., on Monday evening, the 30th of November. The nature and demands of the particular work entrusted to their hands was thoroughly considered, together with the best method of performing it. All were deeply sensible of its great importance and of the immense responsibility it involves. The plan adopted, and the conclusions reached, were such as seemed best adapted to existing circumstances and wants.

The Gospel Lessons are to be taken up, commencing with Epiphany, and continuing in regular order through the year. One page of the "Guardian" will be devoted to questions on each of the Lessons for the month, and two pages each to comments on them. The questions on the several lessons of the month will form the Lesson Papers, which are to be published on separate slips and distributed among the scholars.

The committee hope to be able to furnish the Church with a series of interesting and appropriate exercises for the Sunday school. What will be done, moreover, during the present year, will, it is believed, prepare the way for something still better and more important in future. They manifested a disposition to engage in good earnest in the work assigned them, and in such circumstances, it cannot be otherwise than that they should advance, and something more than usually good be produced in the course of time. They need, however, proper encouragement in their labors, and this, we trust, they will receive.

Every effort should be made to circulate the "Guardian" and Lesson Papers. The former, in addition to the questions and comments on the Lessons, will also contain other matter in the interest of Sunday-schools, whilst it will endeavor, at the same time, to keep up, to a large extent, its heretofore excellent character as a magazine for the young. The subscription price will be no higher than heretofore, though it will be sent to subscribers with the postage prepaid, and contain a considerable amount more matter than it did before.

Let all the friends of the enterprise under its new form, exert themselves to procure subscribers for the "Guardian" and Lesson Papers, and forward them without delay. The number for January will be distributed before Christmas, and in each case thereafter at least a week before the commencement of the month for which it is intended. The publishers ought to know early what demand there will be for them, so that they may print a sufficient number of copies to meet it.

Please, therefore, send in the names of new subscribers as soon as possible. The following are the terms for the coming year:

One copy of the "Guardian" will be sent to any address for one year for \$1.50. Five copies for one year, when sent to one address, \$7.00; ten copies for \$13.00; twenty copies for \$25.00; thirty copies for \$36.00. The Lesson Papers, on separate slips, which will contain the Lessons for the month, will be sold at 75 cents per hundred copies, and one cent each for any less number. In each case the money must accompany the orders.

## UNIVERSITY OF BERLIN, PRUSSIA.

A correspondent of the "Presbyterian Banner," who at present resides at Berlin, Prussia, gives an account of the mode of admission into the University at Berlin. As it will doubtless be interesting to many of our readers, we here append it:

"Any young man, not a native of Germany, who is unable to pass the examinations necessary for admission into a College, can become a student of the University as readily as the man who graduated with the highest honors. What is very easy for a foreigner to do is very difficult for a German. Before the latter can become a member of the University, he must pass a severe examination in languages, mathematics, and science. The fact that a person has been admitted into a German Uni-

versity as a student is no proof of his scholarship, unless he be a native. All that is asked of foreigners is a passport or some other paper that establishes his identity and nationality. A College diploma is for that purpose of no value whatever.

Wednesdays and Saturdays are the days for matriculation, and this is attended to in the Senate Hall of the University building. As one enters the door, he is met by an attendant, who takes his papers and gives them to the Richter or Judge. If the papers are found to be satisfactory, the person takes a seat and awaits his turn. He, when the Richter has called his name, goes to the Rector (Prof. Mommsen is the present Rector), who signs a certificate on the person's matriculation. According to this paper, he is a *vir juvenis ornatissimus*, who has become a student of theology, of jurisprudence, of medicine, or of Philosophy. The first Secretary on the right of the Rector, puts down in a book the name of the student, the name of his native place, and the occupation of his father, mother, or guardian, according to the circumstances. The next secretary writes down the name of the student and his place of residence in Berlin. Next, the student himself is given an opportunity of enrolling his name, along with the name of the institution of learning he formerly attended. If he has ever before been a student of a German University, his matriculation fee is reduced one-half; if not, he pays the full fee, six thalers. The student must then be registered by the Dean of that department that is inscribed in his matriculation certificate. After all the students have gone the same round, the Rector rises, makes a short address, then shakes hands with every one of them. This last act is not meaningless; for it takes the place of an oath, *data dextra jurisjurandi loco*.

The student receives a number of pamphlets, and also a card which is very valuable to him. If he is arrested, the presentation of this card will at once secure his release. All the officer can do is to transcribe his name and number from the card and give them to the authorities of the University. The student is brought before the court of the University, and, if found guilty, is condemned, and punished by these same authorities, according to the nature of the crime."

## A CRYSTAL WEDDING.

Not every one is permitted to celebrate a festive occasion of this nature, especially in circumstances, which render it peculiarly delightful. At least, this privilege does not often fall to the lot of a toiling laborer in the vineyard of the Lord. Our good brother, the Rev. S. G. Wagner, of Allentown, Pa., however, seems to be a privileged exception to the general rule.

October the 19th, 1874, was the fifteenth anniversary of the marriage of himself and wife. This, according to the parlance of the present age, is the Crystal Wedding. He and his family expected to enjoy it by themselves. It seems, however, that his good people were otherwise minded, and hence they quietly determined to make at least a



portion of it more than usually memorable.

In the evening, about two hundred persons repaired to his house. The most of them were members of his church. Among the number, however, were the lady boarders of the Female College, headed by their Principal, the Rev. Wm. R. Hafford, and also a number of personal friends not members of his church. They brought with them a variety of articles, which they presented to the pastor and his wife. They were numerous and valuable, including a china dinner set of one hundred and forty-one pieces; a beautiful silver castor filled with cut-glass; silver forks, and knives, one dozen each; a half dozen silver table spoons; a large silver soup ladle, a handsome gold headed cane, and quite a number of valuable articles of glass.

The presentation speech was made by Jacob S. Dillinger, Esq. It was brief, but neat, touching, and appropriate. The pastor tried to respond, and did so, in fitting terms, though he evidently felt the embarrassment of the surroundings. He expressed his gratitude for the unexpected and undeserved kindness, as he modestly styled it, evinced towards him by his friends, and his earnest desire for their temporal and temporal welfare.

When these ceremonies had closed, the whole company repaired to the dwelling of William H. Deshler, Esq. They found there two large tables literally groaning under the burden of good things that awaited them. They were partaken of in the midst of much cheer and joy. The occasion proved a pleasant one to all present, and especially to those, in whose behalf it was more especially gotten up.

This congregation has evinced much kindness towards the pastor and his family. The present was only one among the many occasions, which they have improved in a similar way. The work of the pastor amongst them is prospering in his hands. The people appreciate his labors, whilst he is ever grateful for the repeated expressions they give him of this fact.

### CHILDREN BROUGHT TO CHRIST.

In our last issue, we referred, in an article on the "Force of Infant Baptism," to some remarks of the "Congregationalist," in regard to the duty of impressing children early with their covenant relation to God. This contemporary seems to be in much earnest on the subject of the early conversion of children. Under the above caption, it indites the following:

"Said a Western minister: Two little girls, sisters, aged six and eight years, came to ask to be received into the church. Their pious parents approved the step. I was satisfied that they were born of the Spirit, and by unanimous vote they were admitted. They grew up model Christians, married, and all their children walked in their footsteps.

Among the precious ingatherings of the last Spring, an Eastern pastor reports three of tender years. As they stood up to own the covenant, the whole church was deeply moved. One of these had sought and received a special baptism of the Spirit, and was at once a wonder of grace.

A father speaks of two of his children, who could not tell when their Christian life began, it was so early. President Edwards gives the case of the conversion of a little girl of only four years. She lived to a great age, and adorned her profession. Seventy years ago, a grandmother took charge of her grand-daughter of two or three years of age, for a season. To make her feel at home, she told her Bible stories, among others, the story of Daniel. The child was deeply interested, and said she would be like that good man. She went by herself and prayed *three times a day*, and her older kindred believed that the life of God began in her soul at that time.

A Christian student, during a period of infirmity, took charge of a little girl of two years of age, while the mother went to the communion service. To interest the child, who was quite restless, he told the story of Jesus' love and sufferings, in the simplest terms possible. She gave fixed attention, and seemed to take in something of the great scenes painted; told her mother on her return, in a child's language, of the subject; often spoke of it, calling the young man the Jesus man. She grew up a disciple of the Saviour, and her mother felt in after years, that the work of saving grace was begun in her heart that Sabbath afternoon.

These are a few gleanings from a large and enlarging field. May not little children now come to Christ as once when He was on earth? Need they wait to grow up in sin? Should not parents, and Sabbath-school teachers, labor for this end in full assurance of faith and hope? Shall the conversion of young children longer surprise us? Is it not the most reasonable and fit of things? Shall *not* the doors of the church move swiftly and lovingly open to receive such into the covenant family of God? Do we not need the early renewed to make beautiful the Christian life, and to win the world to Christ?"

### THE EFFECT OF AN APPEAL.

A communication signed "Sigma," will be found in another portion of our present issue. We have admitted it, simply because it discusses an important constitutional question. There is no desire on our part to meddle, in any way, with the case, which has furnished the occasion for it. This has thus far taken care of itself, and doubtless it can do so most effectually in the future.

The question, involving the effect of an appeal, has occasioned some trouble in some of our church courts within the last few years. This arises from the want of clearness and definiteness in some of the utterances of the Constitution on the subject. The introduction of a few explanatory words or sentences, with a change of the order of some articles, such as were proposed in a paper submitted to the last General Synod, would have brought out the true sense of the Constitution, and relieved the case of all future difficulty.

Some years ago, an effort was made by a few brethren interested in a particular case then in progress before one of our church judicatories, to convince us, that the necessary effect of an appeal, according to the Constitution,

was, in all cases, to stay the carrying into effect of the decision reached. They failed, however, to do so. We admitted, that their position was correct so far as *judicial* cases are concerned, but no further. This was clear from the fact, that Article 32 of the Constitution, which contains the law in the case, uses the word *sentence* to express the character of the decision reached, and also makes the exception to the operation of the rule, to be "suspension from church privileges or deposition from office," which language can apply only to judicial cases. Any other interpretation of the meaning and force of the article, must necessarily run out into all kinds of absurdities.

An effort was made to enforce the interpretation for which these parties contended. The church court in the case, however, very properly refused to recognize it. Notwithstanding this fact, this same court itself subsequently, when the controlling power in it found it would subserve a desired purpose, admitted the interpretation and acted upon it. It is proper to state, however, that it was doubtless partly misled in this matter by the fact, that one of the higher church judicatories had, a short time previously, reached a decision in a certain case, which was based on this wrong interpretation. That body also, found itself afterwards placed in an awkward predicament on account of it.

The whole difficulty arises from confounding the two processes known as "Appeal" and "Complaint," which is apparently chargeable upon the language of the Constitution, as it now stands in the Chapter, in which general principles are laid down in regard to Ecclesiastical Judicatories in General. The word "Appeal" does seem to be used in a few instances, in the sense simply of "Complaint." The trouble also is likely to continue, until another Constitution is adopted free from this ambiguity, or the qualifying phrases submitted to the General Synod, are introduced into the present one.

Other ecclesiastical bodies besides our own have, at times, been involved in similar troubles with our own from similar causes. We have a special instance of it in the history of the Presbyterian Church. It was customary in the early part of the present century and before, to use the words "Appeal" and "Complaint," not only interchangeably, but also collaterally, in the way of intensifying their language, and accordingly, the party in carrying up a case to a higher court, would often state in their document on the subject, that, in view of reasons assigned, they "appealed and complained." As is the case in our own church courts, much confusion and difficulty were frequently occasioned thereby. In the revision of their Book of Discipline, which occurred in 1819 and 1820, the evil was remedied, and since then no difficulty has arisen from confounding the two kinds of process, except from the misapplication of the principle involved in some case decided previous to that period.

In the revision of the Book of Discipline, to which we have referred, a proper distinction was made between the two processes. As based upon the distinction there made, the Rev. Dr. S. J. Baird, in his "Assembly's Digest," which is of acknowledged au-

thority, presents the following definitions of the two processes: "Appeal is the recourse to a higher court by one of the parties, in a judicial case." "Complaint is the similar recourse of any other than the parties, and may be used against any decision, legislative, judicial and administrative." The order of process in both cases is very similar. The distinction here made is evidently recognized by the Constitution of our Church, otherwise it would be inconsistent with itself, and if this be kept in mind, all difficulties growing out of the confounding of the two processes "Appeal" and "Complaint," will be avoided. By the observance and enforcement of it, also, no one will be deprived of his legitimate rights.

### THE OTHER SIDE.

The term "pietistic" is sometimes used by ourselves, as well as by some of our correspondents, to designate a phase of religion, which finds its principal ground in man's emotional nature. When thus used, it is not necessarily intended to convey the idea of reproach, though the type of religion, to which it is applied, may be regarded as defective. Finding its home mainly in the feelings, it is looked upon as less substantial than that which grounds itself deeper in an enlightened understanding and thus more effectually reaches the heart, and produces a more thorough and permanent change in the life.

Our neighbor of the "Presbyterian" seems to stumble at this use of the term, including in it, as he supposes, "a shade of reproach." He accordingly, appears on the stage as a special champion of "Methodism," to which he supposes the term is intended to be especially applied, and evinces a considerable degree of sensitiveness on the subject. We are not surprised at this, after the emphatic declaration made in his issue of the 3d of October, when speaking of the Presbyterian Pic-nic in Cumberland Valley, in regard to the relations of Presbyterians to the Methodists. "We are now," says he, "upon the camp grounds, through the hospitality of our Methodist brethren, with whose Church we Presbyterians are daily coming into closer affinities, and who have more of the respect and love of our Church, than any other in the land." To what extent his Presbyterian friends will concur with him in this sweeping utterance, we leave to others to judge.

We are free to acknowledge, that we do not sympathize with the type of religion as it prevails in the Methodist churches, especially in those of them which move in the religious atmosphere generally prevalent in that denomination half a century ago. At the same time, we claim to cherish a very high regard for the Methodist denomination as such, and more particularly in the advanced position it occupies at the present day. We admire the devotion, zeal, and activity of its ministry and membership, and often wish that others might be more like them in these things. In this respect, we are not second to any others, and hence would not wittingly use any qualifying term as indicative of their form of piety, in the way of reproach.



But whilst our neighbor of the "Presbyterian" is thus sensitive in regard to the application of the term "pietistic," to the phase of religion, which predominates in the Methodist Church, we are surprised at his want of consistency, when speaking of a very respectable portion of his brethren in the Reformed Church. He not unfrequently, along with a number of other contemporaries, hesitates not to speak of them as "ritualistic," and "Romanizing," when in truth there is less ritualism and tendency to Romanism amongst the most pronounced of those, who are thus stigmatized, than exists with some in the Presbyterian Church itself.

At the same time, those who do not accord with the persons thus stigmatized, are spoken of as the "evangelical" party, thus indicating, that the rest are not evangelical. All this is done in face of the fact, that the piety and efficiency for good of those denounced as unevangelical, when fully tested, will not suffer from a comparison with the piety and efficiency of those, who are held up as the only representatives amongst us, of piety in its true evangelical form.

We are aware, that those who perpetrate these things are misled, as has been the case in the instances growing out of the late effort at union between the two Reformed Churches, by false rumors put afloat by designing persons. This fact, however, does not make their course excusable, as they should first satisfy themselves from authoritative sources, that the rumor is founded upon facts, before they aid in giving currency to it. No Church has been wronged for some years past more than we have been in this way, and hence it is natural, that we should have become somewhat sensitive in regard to it. It is difficult to correct falsehoods, especially when once set afloat through the press.

### THE DELEGATE QUESTION.

From a communication found in our present issue, as well as from inquiries addressed to us from different sections of the Church, it would seem, that the question as to what forms the constitutional qualifications of delegates to the General Synod, is attracting considerable attention. A great diversity of opinion prevails, and the true solution of the question seems to some minds to be involved in much doubt and difficulty. We have already given our views on some points in a private way, and we are now asked by our correspondent to give them through our columns, in regard to a number of issues involved in the general question.

The apparent perplexity in the case arises partly from the fact, that the General Synod saw proper to select the 19th of May next as the time for holding its next, triennial sessions, instead of the month of November, and partly from a want of clearness in the provisions of the Constitution supposed to relate to the case. The month of May is the period, in which the most of the Classes connected with the Eastern Synods, have been accustomed for years to hold their annual sessions, a fact which the General Synod, perhaps, did not take into due consideration, when

it determined upon the time for holding its next triennial sessions; or if it did, it did not suppose it would necessarily occasion any difficulty in regard to the election of delegates by the Classes.

The leading points involved in the case seem to be the following: Does the Constitution require the delegates to be elected at the annual meeting of Classis held immediately preceding the meeting of the General Synod? Can such delegates be elected by the Classis at a special meeting? Are there any circumstances occurring between the time of electing the delegates and the meeting of the Synod, which will disqualify any of them for representing the body which elected them?

The articles of the Constitution supposed to have special bearing on the case are the 49th, and 57th. The former lays down an order for the transaction of business in a Classis. At the close of the enumeration of particulars embraced in the order, it says: "And finally the Classis appoints delegates to represent it in the next ensuing meeting of Synod." The latter article provides for the calling of a special meeting of Classis. Such meeting is authorized, "whenever the confirming of a call, dissolving a pastoral connection, or any other business, which could not be done at an ordinary meeting, shall make a special meeting of the Classis necessary."

From the language of the Constitution quoted, some infer, that the election must be held at the annual meeting immediately preceding the meeting of the General Synod, even though only a few days intervene between the two meetings, and that the election can not be held at a special meeting, unless it can be shown, that it was impossible to hold the election at the regular meeting.

We cannot concur with this construction of the Constitution. If the letter of the law be thus insisted upon, then the elections must not be held even at the regular meeting, until all other business is transacted. The law makes it the final act to be done. Most Classes elect their delegates in the early part of the sessions and seldom, if ever, at the close. This construction, accordingly, would make all the elections as generally held unconstitutional, and much of the other business transacted also, as the order laid down is seldom observed to the letter. The article lays down the order simply as a general guide, which would have been more appropriately incorporated in a by-law.

Besides this, a Classis, finding it inconvenient or even inexpedient to transact all its usual business at a regular meeting, can and often does hold an adjourned meeting, to finish the business belonging to the regular meeting. The legality of the election at such adjourned meeting, certainly cannot be called in question.

Then again, whilst the election should ordinarily be held at the regular meeting immediately preceding the sessions of Synod, if it has been overlooked or for any sufficient cause has been omitted, such election can certainly be legally held at a special meeting, if it be specifically stated as an item of business included in the call for such meeting. The last article referred to evidently provides for such a contingency. And besides this, if the

General Synod by its own act has fixed the time of its meeting so as to be nearly simultaneous with that regularly fixed upon by the Classis, for holding its meetings, and thus made it inconvenient if not impossible for the Classis to carry out the supposed letter of the Constitution, the General Synod certainly cannot and would not take advantage of this fact, so as to deprive any Classis of its representation.

In regard to the third and last question involved in this discussion, relating to circumstances occurring between the election of delegates and the meeting of the General Synod, which will disqualify them for representing the Classis, we would say, that we know of no other disqualifications than those of ceasing to be a member of Classis, by removing out of its bounds and connecting with another, and deposition from office. In view of such contingencies, and those of death, and inconvenience for the *primarius* to act, alternates are generally elected. The mere fact of any elder ceasing to be an *acting* elder in his congregation is no disqualification, as he continues to be an elder still, though not an acting one.

All the foregoing statements have been made upon the assumption, that the 49th article of the Constitution applies to the case in hand. A close examination of it, however, will show, that such is not in reality the case. It applies only to the election of delegates to the district Synods. The General Synod is not named in the article. The only article applying strictly to the present case is the 78th, which says, "The General Synod is composed of ministerial and lay delegates elected by all the Classes respectively." It does not say how they are to be elected, but simply gives the ratio of representation. The manner of election is left to the Classes themselves, though it is to be supposed, that the rules which usually govern such elections in other cases, should be observed as closely as possible. This view of the case, which we believe to be correct, makes the solution of the supposed difficulties simple and easy.

### FROM PITTSBURGH.

Our ministerial brethren in Pittsburgh have followed those in Reading and Philadelphia, and organized what may be called, in Latin form and German habit, a *ministerium*. We have nine ministers of our denomination living in this city and its immediate suburbs. They serve eight congregations here, four English and four German. One of them, the writer of this, serves the Church in a general capacity. For the present the meetings are to be held on alternate Mondays. The various interests of the different congregations and Sunday-schools are to be subjects for free discussion and common support. We expect to strengthen the weak and encourage the desponding. We mean to lay our heads together so as to act wisely, harmoniously and effectually, in our works of charity and our efforts for the extension of Christ's kingdom. We propose to cultivate mutual understanding and good feeling; and bring the hearts of brethren more frequently into contact with each

other. Our elders, deacons and membership are also made welcome, so far as they find themselves able to attend. We heartily invite them. A good beginning was made at the first meeting. There is plenty to do to give meaning and interest to the association. May it prosper, and we doubt not it will. F. K. L.

### CHRISTMAS IS COMING.

It requires no herald to announce this fact. No proclamation by the President, or other high official, is needed to inform the people, and urge them to take proper cognizance of the Christmas season. It introduces itself, as nothing else can introduce it. As an objective fact, it has incorporated itself with the proper season, and when the time comes it comes. It comes without any diminution of force, ever bearing the same joy-inspiring spirit to young and old. This, connected with Easter, in which it reaches its full consummation, is the ruling festival in the Church year. The birth of our Lord looks to His Resurrection, as the resurrection looks back to His Birth, giving to it its true significance and glory. Death lies between, but as a power broken and overcome; Heaven beyond, as the grand final result.

Is there any surprise at the ardent and spontaneous joy which Christmas brings? Why surprise? Is not the cause sufficient for the effect? However far removed from the earnest eye the cause may be, the effect, entering the experience of the world, makes it transparent even to the rational reflections of men. Nothing so palpably sets forth *Christ*, as His saving power, to the carnal mind. Christ is in every pulsation of a joyous character which is felt during the Christmas season. The beaming eye of the child speaks to the infidel parent, as no logical argument can, of Christ and His work in the human race. From the effects, thus visibly depicted in the joy-lit countenances, many are led to the cause, deeper than the abstract power of reason can penetrate. Jesus is this cause, to whom many, being led by these happy experiences, exclaim, with Thomas of old, "My Lord, and my God!"

The bright rays of this beautiful rising sun are again meeting us in our onward pilgrimage. The children are perhaps the first to feel and respond to them. They lie nearest the great beating heart in human nature, and are, therefore, the first to feel its distinct throbbings. The Christmas Gospel starts with the children, as it first did with the angels. Everywhere they proclaim it in word and movement. It has apprehended them as a mystery, and as a mystery they announce it. They are happy, but can't say why. They look for some pretty presents, but they have already more than they expect to receive from parents and friends. As the Old Testament is the history of *manhood* and its failure, the New Testament is the history of *childhood* and its success. Adam was created a full-grown man: Christ was born a child. The child-idea never departs from Christmas; and he who would appreciate it in its true power, must be child-like in his nature, and this is to be a Christian. It is peculiar to the



Christian dispensation, that every grand movement, calculated to change the world, really advances its civilization, and brings on the latter-day glory, starts in childhood. The Christ-child leads the way; Christian children are the first to follow, and men, as they become Christians indeed, bring up the rear.

It is important that all should understand the Christmas season in this view. Each return of it is a fresh inauguration of this Child-power. Would any be great, he must as the first condition, become as a little child. Except ye be converted, and become as little children, ye cannot enter the kingdom of heaven. Not by intellect, but by faith, is true greatness achieved. The child is the father of the man; and at no period has true manhood any other basis. The test of truth lies in the normal demand of childhood; and all revolutions, to be successful and true, start with the child. Not from the man downward to the child, but from the child upward to the man. The root and base is with the child, in faith. Start anywhere else, and with a principle foreign to the instinctive consciousness of childhood, and it matters not by what worldly power the reformatory movement is sustained, it will fail in the end.

Much is gained by allowing each return of Christmas to impress this one great fact, viz.—that all great movements, to be true and successful, must begin with the child. Thus Christianity began, and thus it is perpetuated from age to age. What can give us a more exalted view of childhood? From what other stand-point can we see more clearly the vital importance of this period? Is that a true form of Christianity, which ignores the child, which refuses to acknowledge its religious claims, which shrinks from incorporating it, by baptism, in the Body of Christ? Is that a legitimate polity, which, overlooking the children, seeks only to add full-grown men to the Church? Is that a true system of education, which aims only at the adult understanding, and neglects the mind and heart of the child? Do parents act on Christian principles, who say, that in regard to religion, children ought to be left alone—to remain unbiassed, so that when they are eventually matured, there may be no obstruction to their own rational action? Christmas teaches no such a lesson. This is not to begin with the child, but with the man; it is the continued attempt, in spite of the almost universal failure, to build a vigorous and virtuous manhood upon a ruined childhood. Nothing short of a miracle can prevent the fatal result of this heresy.

The new principle inaugurated by Christmas is not without its philosophy. It shows that the changing and saving power is lodged not at the end, nor yet at the middle of our timely existence, but at the beginning. As the streams depend upon the fountain, and the tree upon the seed from which it grows, so the man must depend upon the youth, and the youth upon the child. The philosophy of this Christmas principle is fully recognized by the world. Hence the ceaseless efforts to get the children, by means of

schools, under the control of this or that moulding principle—well knowing that youth and manhood will follow along the same line. Here, too, are the elements of hope and vigor. They are natural with the child. All things seem possible to the child. It knows little of limitation, and nothing of failure. The period of childhood is the period of faith. Indeed, all the elements essential to success are found in the child. Here lies the fullness of the grandest passion. It was the wise men that bowed at the infant shrine in Bethlehem. They saw God in the Babe divine. They recognized the Child-power. This was the beginning of a grand principle, which was to continue throughout the entire dispensation. Each Christmas ought to be for all Christian minds a return to first principles, from which parents, and teachers, and the Church should be led to new confidence in childhood, and to greater consecration to the work of training it, from this point, for God and proper usefulness.

The future of this or any other country will depend upon the present child generation. Let this pass into manhood without the regeneration and culture which childhood invites and demands, and it will be too late to expect anything like a general conformity to the necessities of virtue, happiness, and genuine prosperity. A debauched youth is at best a poor basis, on which to rear a virtuous manhood. Let the coming Christmas lead all once more to the infant shrine, that, amid the joys it may pour into each heart, they may clearly see the seat of real power, and be inspired to labor from the centre out, for the moral renovation of the race. Any effort started here is easy and must be successful; but any effort, however great, commenced at any other point, must be difficult, and will, in all probability, in nine cases out of ten, miserably fail in the end. G.

#### THE RELIGIOUS NEWSPAPER.

Kind reader, if you have no religious newspaper in your family, subscribe for one now. Be sure you have it by the opening of the new year. Active pastor, see to it that your membership read some church paper. If you can, attend to its introduction into your families yourself; if you cannot, get a suitable person to do it for you. The publishers will pay him reasonably for his labors.

The advantages of a good, peaceable, edifying church paper are many.

It raises the intelligence of all who read it. Its influence is like good seed, slow in its growth it may be, but steadily gaining. It stores the mind with thousands of valuable facts. It enlarges the sympathy of the reader with whatever is good, and leads them to take an active interest in it.

The general benevolence of a congregation is likely to be measured by the extent to which the religious paper finds its way into the families. Liberal support of the cause of missions, education or charity in its various forms, can only be looked for, as a rule, where the people inform themselves with regard to these interests by suitable

reading, as supplemental to their presentation by the pastor. What minister has not had this experience?

So the proper support of the pastor himself largely depends upon the intelligence of his members. We mean not simply their general intelligence, but specifically that which relates to the character, doings and movements of the Church to which they belong. Much of this information can only be furnished by means of the proper church paper. Such an one for the Reformed Church is the *Messenger*.

F. K. L.

For the Reformed Church Messenger.

#### AN IMPORTANT CONSTITUTIONAL QUESTION.

In the "Christian World" for Oct. 22d, in the XIIth article, furnished by "R.", on the history of complications and troubles in the Frederick City congregation, the history is brought down to the time, when an appeal was taken by a member of the Consistory, appealing from the action of said Consistory for refusing to nominate a certain minister, recommended by members of the congregation for the pastorate of the congregation. According to the custom of the congregation, a candidate for the vacant pastorate is brought before the congregation by the Consistory, recommending such a name as one suitable.

In this special case, a certain minister had been recommended by some of the members to the Consistory, asking them to have the name submitted to the membership as a candidate. The Consistory, for reasons sufficient to them, refused by a majority vote to comply with the request. From that action, a certain member of the Consistory appealed to Maryland Classis. The case was heard in special session, and for evident reasons, the appeal was not sustained. Notice was given of an appeal to the Synod of the Potomac from this decision. At its late session, the case was heard and there was lost. In this last court we conceive the case to have been placed into proper shape; for when notice was given of appeal to the General Synod, the President very properly decided, and the Synod almost unanimously sustained the decision, that no appeal could be taken, only a complaint was in order. There the matter, for the present rests. In the meanwhile the congregation elected Rev. E. R. Eschbach pastor, and is now on its way of prosperity, with much encouragement for the future.

We are aware, that the "Messenger" has not mixed in these troubles at Frederick, and it is not our design to have it commit itself; but this history brings up a question, which, as an abstract one, deserves consideration. It is with reference to the nature of an appeal and a complaint. An appeal was taken from the Consistory to Classis, and then to Synod, and notice given to carry the case before the General Synod, and "R." argues, that his appeal, according to the Constitution of the Church, "stays the execution of a sentence," that is to say, the case is in abeyance until final settlement is had in the highest court.

Now it must be clear to every well-

wisher of the people, that, according to this interpretation, an appeal was clearly out of order, and that Maryland Classis made a mistake by allowing it to come before her as an appeal, and it would have been well for the Synod of the Potomac to have said so and set the Classis right. Indeed, it was asserted by the counsel for the Consistory, that it had been a mistake. The Constitution of the Church says, "That the necessary effect of an appeal is to stay the execution of a sentence." Now it is clear, that neither the Consistory, nor the Classis, nor the Synod, had any sentence to execute. There was no trial. Neither the proposed candidate, nor the congregation was on trial. There was no sentence, indeed nothing judicial about it, and hence there was no staying execution of a sentence. An appeal clearly was out of order. There was no room for an appeal.

Besides all this, if, admitting what "R." says about it to be of force, and the appeal stayed all proceedings until the case should be finally settled, who cannot see, that, in justice, the effect should bind both parties—that if the hands of the congregation were tied so that it would have patiently to abide the time of settlement, that the other party should be equally bound, and that the proposed candidate would no more be at liberty to act for himself than the congregation, either in the way of accepting or rejecting a call elsewhere, until the case would be decided. Would not that be folly of the wildest kind, and does it not prove the fallacy of the argument of "R."? It is clearly legitimate; for if it affects one party, it must affect the other, both being concerned in the transaction.

This clearly shows, that an appeal was out of the question, and that Classis made a mistake by allowing it to come in this form. This position, too, was forcibly presented on the floor of Classis by the attorney for the Consistory. Once more, allowing what "R." says in reference to the effect of an appeal to be of force, what would necessarily be the result to a congregation by the time final action could be had? As an illustration, an appeal is taken from one court to another. That stays all action—all proceedings—is an "estoppel." A special meeting of the Classis could be had probably soon after, from there to Synod and then to the General Synod. This would involve time, and in case the decision of the lower court would be reversed, and carried back for settlement to where it started, according to the decision of the last court, probably a year and a half or two years would elapse before final adjudication, what, in all probability, would become of a congregation in the meanwhile? Where would the membership be? Possibly nothing would be left to quarrel or fight over. Would it not be madness, especially, seeing that there was no sentence to be executed—nothing immoral, no flagrant wrong to be punished or righted?

In the case of this particular congregation, the question was, whether the Consistory should accede to the wishes of some of the membership or not,—not the execution of any sentence. The appeal could not possibly be an



"estoppel" to the congregation, but the congregation was perfectly free to proceed, as they did, to bring a suitable name before the people for pastor. The Church Constitution cannot possibly mean to interpose a bar or "estoppel" to any congregation, for a long period of time, especially when no immorality nor flagrant wrong is to be adjudicated. Unquestionably the course of the congregation was clearly constitutional, and the mistake that was made was made by the Maryland Classis, by allowing it to come before it by way of appeal, when it should have been by way of complaint. The present status of the Frederick City congregation amply justifies this position.

SIGMA.

For the Reformed Church Messenger.

### DEDICATION OF THE REFORMED AND LUTHERAN CHURCH AT SCHILLINGVILLE.

Schillingville, three miles west of Reading, Pa., has now a church edifice. It has heretofore had stores, shops, taverns, and such like, but no church edifice. Those, who attended church at all, worshiped either at Yocum's, or in Reading.

A few years ago the Lebanon Classis constituted the congregations, south and southwest of Reading, into a pastoral charge, and placed Rev. M. L. Fritch over them as pastor. This good brother very wisely concluded, that he could serve his Master better by moving into the midst of his people, as his ordination vows required him to serve them in the way of pastor as well as preacher. He accordingly made Schillingville his place of residence, from which he could have easy access to all his people. This was a move in the right direction. In a very short time his people began to realize the difference between having a preacher, who would come and preach to them on Sunday, and a pastor living in their midst, identifying himself with them, visiting them from house to house, comforting them in their afflictions, instructing them, and directing them in spiritual things.

Brother Fritch's ministry among this people has already borne fruit, and is full of buds and blossoms for the future. So well are the people pleased with the change from preacher to pastor, that they are erecting a parsonage, which will soon be completed, and will be an honor to the charge. Along with this undertaking, the members in and around Schillingville concluded they would have a church also. Last Spring Classis granted them an organization, and they immediately commenced the erection of a brick church, 40x65 ft. Without entering into detail, it is sufficient to say, that it is commodious, substantial, beautiful, and churchly, and reflects credit on pastor and people.

On Saturday and Sunday last, the church was solemnly set apart to the worship of the Triune God. Rev. Mr. Gable, the Lutheran pastor, had with him Rev. Messrs. Schantz, and Scheid. On the Reformed side, Drs. McCauley, and Bomberger, and Revs. J. Fündeling and Shoemaker, were present. When application was made for an or-

ganization, many shook their heads, doubting the propriety of the movement. The indications are now, that, in a very short time, a large congregation will be built up there.

Brother Fritch informs us, that he is preparing the way for a division of his charge, and expects to be able to accomplish this in the course of another year at least. We sometimes blame our people in East Pennsylvania for being slow, being behind the times, and all such nonsense. Experience teaches us, that live ministers make live people, and the reverse also, and if our people are slow, and opposed to church extension, missions, and beneficiary education, and kindred objects, it is, in a majority of cases, because our ministers have not done their duty.

What can be expected from a people, who have services only once a month, and never come in contact with the ministry, except at the regular services, or at funerals, or something of this kind? Our people need light, and information. They need to be taken by the hand and led. God has given the Reformed Church in East Pennsylvania a rich inheritance, certainly the garden spot of the whole Church; but, alas! in so many instances, it has fallen into the hands of those, who act as though they cared but little for the flock, and more for that which is to be obtained from it. Only think of it! One minister attempting to have the spiritual oversight of four, six, or even more congregations, numbering from four hundred to two thousand members! There is a fearful responsibility resting upon such, which many will discover at last, when too late to apply the remedy! But enough for this time.

BERKS.

Nov. 20th, 1874.

### THE GERMAN EASTERN SYNOD.

The German Eastern Synod will be organized, according to the action of the Synod of the Reformed Church in the United States, on Tuesday, January 12th, 1875, at 7½ o'clock, P. M., in the Reformed Salem's Church, Fairmount Avenue and Fourth St., Philadelphia, Pa. All German ministers, and those whose charges are predominantly German, and representatives of German congregations in the old mother Synod, the Pittsburg and Potomac Synod, are invited to attend the organization of the German Synod in the East, in order to consult together with regard to the interests of the German portion of our Reformed Church East, and to bring about a closer bond of union among the scattered German congregations. To this end the following

*Railroad Arrangements for Synod* have been effected:

1. The Pennsylvania Railroad will issue excursion tickets upon an order from Rev. J. Dahlman, from any station on their main road and branches at the rate of two cents per mile. Pittsburg to Philadelphia and return, \$15.

2. The Philadelphia and Erie Railroad and the Northern Central Railroad will issue excursion tickets upon an order in the same manner and at

the same rate as the Pennsylvania Railroad.

Those passing over the above named roads will please apply at once, with stamped envelop enclosed for return letter, to Rev. Jacob Dahlman, 413 North 38th Street, Philadelphia, Pa., for an order for an excursion ticket, naming the station at which they purpose getting on the cars. Excursion tickets can be purchased from the 9th to the 15th of January, good until the 20th inclusive.

The Philadelphia and Reading Railroad and its branches will sell excursion tickets at all their principal stations at two cents a mile, from January 11th to the 13th, good until the 19th inclusive.

Ladies are also entitled to the above privileges.

All who purpose attending the meeting of Synod are kindly requested to inform Rev. J. G. Wiehle, D. D., 403 Fairmount Avenue, Philadelphia, Pa., by the 8th of January, 1875, and thus enable him to make all necessary arrangements in due time.

### THE WANTS OF THE FATHERLESS.

The Orphans' Home at Womelsdorf, Pa., is in immediate need of more help. Its expenses during the last three months have overrun its receipts by a considerable amount. The Board is unwilling to incur a debt for the ordinary maintenance of the orphans, and equally unwilling to curtail expenditures, by reducing the number of children. Our expenses per week average about \$150. Under God, we must look to the friends—the owners—of this Home to furnish the necessary means for its support. We trust that during the coming Christmas season the Sunday-schools and congregations of the Church will liberally remember this good and important cause.

B. B.

For the Reformed Church Messenger.

### A TIMELY MEASURE.

The Board of Publication of the Reformed Church is about to engage in a most important project. For years hundreds of our Sunday-schools have felt the need of Lessons, which would be in full accord with the doctrines of our Church. Toward the opening of every new year they were set to searching in all directions for suitable Question Books, and in most cases only to be disappointed by their selection. Teachers tried this and that outside publication as a help in their work. Thousands will thank the Board for providing Lessons and a teacher's helper more in harmony with the teachings and usages of their own Church. The pastors and Sunday-schools should at once take vigorous hold of the movement.

Each number of the Guardian will contain at least four, once in a quarter five, Sunday-school Lessons. Along with the Lessons there will be a succinct comment on each verse of the Lesson, for the use of the teacher. In addition, it will contain other reading for their benefit. In all about twelve pages of each number will be devoted to the Sunday-school cause. For the

use of the scholars the Lessons will be issued monthly in leaves. The Sunday-schools ought to inform the Board of Publication, soon how many Leaves they wish to have. And the teachers, by clubbing together, can get the Guardian at reduced rates.

The Board is trying to do its part for this great interest. If the congregations of the Church will promptly second their effort, we will, ere long, find that this is one of the most important measures, the most far-reaching and telling in its results, that our beloved Zion has undertaken for many years.

PROGRESS.

For the Reformed Church Messenger.

### MEETING

*Of the Historical Society of the Reformed Church in the United States.*

For several years the anniversary of the Historical Society usually held during the sessions of the Synod of the Reformed Church in the United States, had been omitted. Of late it has been felt by the friends of the Society, that this state of things should no longer continue, and efforts have accordingly been made, not only to revive the Society, but also to inspire it with vigorous life, so as to attain the end for which it was organized. The Executive Committee, therefore, made arrangements for the celebration of the anniversary during the meeting of the Synod at Bethlehem.

The anniversary address was delivered by the Rev. J. H. Dubbs, A. M., of Philadelphia, on Friday evening, Oct. 23d. The address was able and earnest, and should receive the most careful consideration from all the members of the Society, as well as those who should be members of the Society. Two business meetings were held, Rev. S. R. Fisher, D. D., one of the Vice-Presidents, presiding.

The following officers were elected: President, Rev. J. H. Dubbs; Vice-Presidents, Rev. J. F. Busche, T. G. Apple, D. D., J. H. A. Bomberger, D. D., S. R. Fisher, D. D., G. B. Russell, D. D., J. O. Miller, D. D., I. H. Reiter, D. D., N. Gehr, D. D., J. H. Klein, D. D.; Recording Secretary, Prof. J. S. Stahr; Corresponding Secretary, W. H. H. Snyder; Librarian, Theodore Appel, D. D.; Treasurer, E. J. Zahm; Executive Committee, E. V. Gerhart, D. D., T. G. Apple, D. D., A. H. Kremer, D. D., and F. K. Levan, also the Treasurer, Librarian, and Recording Secretary. The Rev. D. E. Klopp was appointed Treasurer, *pro tem*. A committee of five, consisting of Revs. C. U. Heilman, W. H. Groh, D. E. Klopp, G. B. Dechant, and D. F. Brendle, was appointed to solicit members and contributions to the Society.

It was resolved that the thanks of the Society be tendered to the Rev. J. H. Dubbs for his interesting and able address, and that a copy of the same be solicited for publication in pamphlet form.

The committee previously appointed to prepare essays and memoirs were requested to prepare the same for the next annual meeting of the Society.

Old members paid their annual dues, and a large number of new members were added, and it is to be hoped that



henceforth the work of the Society will be pushed with zeal and energy.

S

# CHURCH ITEMS.

**Aaronsburg charge**—The communion of the Lord's Supper was administered in the Aaronsburg congregation, of this charge, of which the Rev. C. H. Reiter is pastor, on the 8th of November. Eleven persons were added to the Church, eight by confirmation, and three by certificate. The communion was large.

We regret to learn, that the pastor has resigned the above charge, to go into effect on the 1st of February next. We do not know what has led to his resignation, nor what are his plans and purposes for the future. As, however, he has had an experience of twenty years in the ministry, preaches in both the English and German languages, has proved a faithful laborer, and has the reputation of being a good pastor, it is presumed he will not be long in finding another field, in which to exercise his gifts.

**Miamisburg, Ohio.**—After a successful pastorate of twenty years, the Rev. Dr. I. H. Reiter has resigned his charge, and accordingly preached his farewell sermon on the 15th of November. When he first entered upon his charge, it consisted of four congregations. It has since been several times divided so as to constitute other charges. Since 1870 his labors have been confined to the Miamisburg congregation, which separated from the Lutherans, with whom they occupied a house of worship conjointly, and erected one of their own. In Miamisburg, he preached one thousand sermons, which would have been more had he not during fifteen years of his labors amongst them, served other churches also; baptized three hundred and thirty five, of whom two hundred and eighty-four were children; added to the Church, three hundred and seventy-three, two hundred and six by confirmation and one hundred and sixty-seven by certificate; and officiated at one hundred and seventy-five funerals. The congregation at present numbers two hundred and forty-five members.

**Lebanon, Pa.**—In connection with late communions held in the First Church of this place, of which the Rev. Dr. F. W. Kremer is pastor, fifty-six persons were added to the Church, forty-five by confirmation, of whom thirteen are heads of families, and the same number received adult baptism, and eleven on certificate.

**Zionsville, Pa.**—At the late communions held in this charge, of which the Rev. Eli Keller is pastor, seventy-two persons were added to the Church by confirmation, forty-six to the Zionsville and twenty-six to Hoofs church.

**Freeport, Ill.**—Rev. J. Wernly has accepted a call from this charge, and entered upon his duties in his new field of labor.

**Piqua, Ohio.**—Rev. H. Rusterholz has accepted a call from this charge.

**Pittsburg, Pa.**—Rev. C. Boerchers, late of New Albany, Indiana, has accepted a call from the St. James' Church in this city.

**Rimersburg, Clarion County, Pa.**—Rev. J. J. Pennypacker has resumed his labors in the Collegiate Institute at this place. Failing health had occasioned a suspension of them.

**Allegheny, Pa.**—The pastor of All Soul's Church in this city, the Rev. J. A. Hoffheins, has been seriously ill from typhoid fever. We are pleased to learn that he is now convalescent.

**St. John's Charge, Clarion County, Pa.**—Seven persons were added to the churches of this charge, of which the Rev. James Grant is pastor, at the late communions, four by baptism and confirmation, two on certificate, and one on renewal of profession. His post-office address at present is, Goheenville, Armstrong County Pa.

For the Reformed Church Messenger.

## THANKSGIVING SERVICE.

The officers, teachers, and scholars of the Zion's Reformed Sunday-school of Allentown, Pa., observed the late "Thanksgiving Day," by uniting in a service appropriate to the occasion. Last spring the children of the school received each ten grains of corn, with the request that they should plant them, and in the Fall bring the ears they would raise and lay them on the altar as a free-will offering unto the Lord.

On "Thanksgiving day" the children, with smiling faces and happy hearts, brought their paper bags filled with corn; and after it had been deposited in the library room and an inventory taken, it was found to amount to three thousand, one hundred and seven ears. Those scholars who, for want of ground in the city, had been prevented from planting their corn and raising their crops, brought contributions amounting to \$14.50.

After the corn and contributions had been deposited, the school proceeded to the church, and there united with the parents and members of the congregation present, in singing appropriate hymns, and rendering thanks unto God for his goodness and mercy.

By special invitation, a number of the teachers of the Sunday-schools at Kreidersville, Laury's Station, Siegfried's Bridge, Egypt, Coplay, and Catasauqua were present, and participated in the thanksgiving service. The 103d Psalm was read by Rev. A. B. Koplin. The pastor of the congregation welcomed in a few and appropriate words the invited guests. Addresses with special reference to the occasion, were then delivered by the clergymen present. The corn has since been sold for \$15.00, which together with the contributions of the scholars, and the collection taken in the church, amounted to \$46.84, all of which will be devoted to some benevolent purpose, likely to the cause of missions in the Reformed Church.

In the evening, the officers and teachers of the Zion's Reformed Sunday-school, together with their invited guests—the teachers of the above-named Sunday-schools—met in a hall and partook of a collation, which had been prepared for them. After all had partaken of the repast, and a short social conversation had been enjoyed, each of the aforesaid Sunday-schools was presented

with a large card, containing a beautifully engraved motto, "God is love." This afforded an opportunity for as many short speeches and responses as there were schools. Finally, all united in singing the hymn,

"Blest be the tie that binds  
Our hearts in Christian love," &c.

Prayer was offered, the Doxology sung, and all were dismissed with the Apostolic Benediction by the pastor.

A TEACHER.

## GRAND CHURCH CONCERT.

On Tuesday evening, December 15th, a concert of more than usual grandeur and magnitude will be given in Concert Hall. It will be in aid of St. John's Lutheran Church of Tremont, Penna., Rev H. C. Grossman, pastor. It will be under the auspices and direction of Prof. Thomas E. Harkins, President of the Philadelphia Musical Association and well-known Impresario. He will be assisted by M'me. H. M. Russ, the celebrated American Prima Donna Soprano, of Boston, Mr. George Simpson, the unequalled Tenor from New York, M'me. Jenny Kempton, of Boston, (the fine Contralto in the United States; Mr. F. Derleth, Violin Solist; Mr. E. Strasser, Saxophone Virtuoso; A. Rickey, Pianist; A. Allmuth, Organist, and such like performers of superlatively excellent ability.

The price of admission will be 50 cts., but we furnish such a concert of musical excellence as should be charged for at the rate of \$2.00 admission. The programme will be such as to edify and delight every attendant, and so fine a concert has never been given in Philadelphia at so small admission. This fact, in conjunction with the object for which it is given, should fill to repletion Concert Hall. Tickets at Lee and Walker's, No. 922 Chestnut street, Lutheran Publication Society, No. 42 North Ninth Street, Lutheran Book Store, No. 117 North 6th Street, and at Ticket Office.

## BETHANY ORPHANS' HOME, WOMELSDORF,

Will celebrate the Holyday Festival, on Tuesday, Dec. 29th, 1874. All friends of the Home are invited to be present.

D. B. ALBRIGHT,  
Superintendent.

## ALMANACS FOR 1875.

The Almanacs, both English and German editions, will be sold at the following prices:

1 doz. copies,	\$ 70.
50 copies,	2 75.
100 "	5 25.
144 "	7 25.

When sent by mail, eight cents per dozen are to be added for postage. The charges for freight are to be paid by those, to whom they are sent by express. A single copy sent by mail, on the receipt of ten cents.

Address REFORMED CHURCH PUBLICATION BOARD, 907 Arch Street, Philadelphia.

## Editor's Table.

### BOOK NOTICES.

**GRACE FOR GRACE.** Letters of Rev. William James. New York: Dodd & Mead, Publishers, 762 Broadway. Pp. 341. Price \$1.50. For sale by Smith, English & Co., Philadelphia.

This volume is made up of letters, written by the esteemed author to various persons, during a long series of years, developing "the life of God in the soul, as it is imparted, nourished, strengthened, and perfected, by His abounding grace. They treat of the most intimate and vital relation of the believer with Christ; of the reception of the Redeemer into the heart by a simple and appropriating faith; of His sufficiency and power, when thus received, to free the soul from the sense of condemnation, and from the intolerable and hopeless struggle for self-deliverance, and to establish it in peace, joy, and victory of an assured and realized salvation."

The letters are arranged in sections, under the following consecutive heads: "The Gift of Grace;" "Growth in Grace;" "Fruits of Grace;" and "Triumphs of Grace." They are full of earnest religious thought, drawn from a varied, long-continued, and thorough religious experience. They contain much that must prove instructive and profitable to an earnest seeker after divine truth, and especially to a soul longing for intimate communion with God.

**BARLEY LOAVES.** By the Author of "Ruth Allerton," "Christmas with the Boys," "Maud Cameron," "Half a Dozen Boys," "Half a Dozen Girls," "A Package of Seeds," &c. Philadelphia: American Sunday-School Union, No. 1122 Chestnut Street. Pp. 339.

This work contains eleven different stories, the design of which is to illustrate the various ways in which one, whose heart is intent upon doing good, can realize its most earnest aspirations. They are written in a lucid and forcible style, and are full of incidents which cannot fail to interest and attract. It is admirably adapted to instruct and profit the young.

## Married.

In the Reformed Church at Burkittsville, Md., on the 25th of November, by the Rev. M. L. Shuford, Mr. J. Hanshen Markey, of Frederick City, to Miss Ida M. Williard, daughter of Ezra Williard, of Burkittsville.

"Christian World" please copy.

On the 1st inst., at the residence of the bride's parents, near Woodsboro', Md., by Rev. O. E. Lake, assisted by Rev. G. W. Albaugh, Rufus Flickinger to Miss Esther Olivia Albaugh, all of Frederick Co., Md.

Married, on the 2d inst., at the residence of the bride, by the Rev. Chas. G. Fisher, Mr. James W. Conrad to Miss Mollie M. Noakes, both of Winchester, Va.

Married, by the Rev. S. Shaw, at his residence, on the 17th of Nov. Mr. Alpheus J. Saul to Miss Anna M. Henry, all of Delmont, Pa.



Married, on the 25th of Nov., by E. D. Shoemaker, Mr. Geo. Daugherty to Miss Anna Fouse, both of Waterside, Bedford County, Penna.

### Acknowledgments.

#### ORPHANS' HOME, WOMELSDORF, PA.

Received from Good-Will Soc., St Paul's Memorial church, Reading, calico, \$5 00  
St John's Reformed Sunday-school (German) Lancaster, Rev W T Gerhard, \$10 00

D. B. ALBRIGHT.

#### HOME MISSIONS.

Received per W A Wilt, Treas. &c, from Trinity First Reformed Sunday-school, York, W E Schmeiz, Treas. &c, Rev Knepper, Ditto, do, Wm Rupp, Treasurer, &c, Ditto, do, per Rev F. K. L., A S Leinbach, Treas. &c, Rev J Klein, Schuylkill Haven, Ditto, do, H Mutchler, St John's congregation, Jonostown, C M Boush, Treas. &c, of St Paul's Classis, Wm A Wilt, from Rev Dr Kieffer, Gettysburg, Ditto, do, John C Failen, York Co., Rev S R Fisher, from Rev M S Rowland, contribution of Union Sunday-school, West Vincent, Pa., \$25 00  
20 00  
100 00  
80 00  
5 25  
10 34  
63 46  
20 00  
2 00  
4 28  
\$330 33

W. H. SEIBERT, Treas.  
Harrisburg, Pa.

#### PUBLICATION BOARD.

Received per Rev Dr B Bauman, proceeds of collection at the Union Thanksgiving services, of the R f Church of Reading, Pa., \$47 25  
Rev Dr J Beck, additional from Easton congregation, Trinity Reformed Church, Coplay, Pa, communion collection, per C H Knorr, Treasurer, 15 00  
Rev W H H Snyder, collection in First Ref Church, Harrisburg, Pa., 50 00  
Rev H F Keener, from Sipesville, Pa, charge, 2 00  
Zion's Ref Church, Allentown, Pa, per Rev N S Strassburger, pastor, 38 62  
Rev C Bank, New Brunswick, N J, collected in charge, 9 00  
Rev S Shaw, Delmont, Pa, collection in charge, 4 25  
Rev G B Dechant, Catawissa, Pa, collected in charge, 15 00

SAMUEL R. FISHER,  
Treasurer.

#### BENEFICIARY EDUCATION.

Received per Rev U Henry Heilman, Treas of West Susquehanna Classis, from Rev H King, collected in Bellfonte charge, \$24 75

S. R. FISHER, Treasurer,

#### MESSENGER ACKNOWLEDGMENTS.

December 8, 1874.)

#### LETTERS RECEIVED.

Rev O E Lake, Rev R S Apple, Rev W G Hackman, Rev W H H Snyder (1 sub), Mrs M A Floa, M S E McClure, C H Dixon & Co, S M Pittingill & Co, G S Snyder, N W Ayer & Son (8), J Badger, Rev W H Herbert, Rev J Meekley, Rev J A Peters, M S J W Quiggle, Rev J H Paunbeck, Rev I K Lo, S P Young, Rev J Muehlhaupt, G F Mull, Rev D G Klein, W Biery, Rev J Kreizinger, T Houser, Rev U H Heilman, W H Kister, H Keller, Rev J H Derr (1 sub), J H Krueger, J Heppie, Rev J R Skinner, Rev J A Peters, J E Swartzel, H Senzinger, D Miller, Rev D W Kelley, Rev C S Ger-

hard, Rev J F Mohr, D L Axtell, Rev J Wolbach, A Bankard, H Snavely, Rev W H H Snyder, Rev N S Strassburger, W R Yeich, Rev D S Dieffenbacher, J Heiser, J F De Long, Rev S S Miller (2), C Knebler, Rev J M Hautz, Rev H Barr, C W Doll, Rev H R Keener (2), S J Schlagbaugh, Rev O E Lake, Rev L C Edmonds, J Wentz, Rev J H Sykes, Rev N S Strassburger, C H Knerr, J Gibson, G F Mull, Rev S Widmer, W Heyser, Rev S Shaw, W Maul, J H Fiery, Mrs A E Burke (1 sub), B A Fahnestock, C E Haus, Mrs M L Harbaugh, Rev O L Ashenfelter, D Miller, Rev C C Clever, Rev J Kreizinger, Rev J D Zearing, J Heish, Rev C Bank, Rev F Fox, Rev J G Shoemaker, Rev N S Strassburger, Rev S G Wagner, Rev C H Reiter, Rev S N Callender, D D, (1 sub), A Flick, Rev J S Seade, Rev L D Sackel, Rev J W Alspach, Rev L K Evans, S D Piper, J B Leinbach, Rev T Derr, Rev I G Bown, Rev D Y Heisler, "Christ in the World," S Kistler & Bro, G Liniger, Rev D H Reiter, Rev T O Stern, P E Nicholson, G R Crooks, P Lavy, Rev S G Wagner, J P Rinker, Dr J G Wiestling, Rev G B Dechant (1 sub) Rev G H Leonard, D N Schaeffer, Rev M L Shuffo d.

### Markets.

#### PHILADELPHIA MARKETS.

CORRECTED WEEKLY.  
(Saturday Dec. 5, 1874.)

#### FLOUR.

Wheat Flour, Superfine... \$3.75 @ 4.00  
" Extra... 5.75 @ 6.25  
" Fancy... 6.50 @ 7.25  
Rye Flour... 5.25 @ 5.50  
Corn Meal... 4.30 @ 4.90

#### GRAIN.

Wheat White... 1.30 @ 1.37  
" Red... 1.23 @ 1.24  
Rye... 97 @ 98  
Corn... 80 @ 84  
Oats... 66 @ 68  
Barley... 1.30 @ 1.45

#### SEEDS.

Clover (100lbs) 8.00 @ 9.00  
Timothy 2.60 @ 2.70  
Flax... 1.90 @ 2.00  
Plaster... 3.75 @ 4.00

#### PROVISIONS.

Beef, Mess... 16.00 @ 17.00  
Pork, Mess... 21.00 @ 23.00  
Ham... 13 @ 14  
Butter, store packed... 20 @ 23  
Do. Roll... 32 @ 33  
Do. Goshen... 40 @ 42  
Lard... 14 @ 14  
Cheese... 16 @ 17  
Eggs... 30 @ 34

#### GROCERIES.

Rio... (gold) 15 @ 20  
Java... (gold) 25 @ 27  
Laguayra... (gold) 18 @ 19

#### SUGAR.

Cuba... 8 @ 8  
Porto Rico... 8 @ 9  
Demarara... 9 @ 10

We have an Account to settle with Ourselves.—Summer approaches. The sun's increased power of evaporation diffuses malarious principles. Suffering and bodily infirmities increase. Even robust health is insecure without a remedy to ward off sickness. Have then the antidote ready! Save your health and your money, and guarantee a vigorous old age by the use of Dr. WALKER'S CALIFORNIA VINEGAR BITTERS.

Let any one whose health is not perfect, use this celebrated vegetable remedy. You can never err in taking it, and you thus avoid premature decay, and the misery of an infirm and unenjoyable existence.

### Advertisements.

**THE WEEKLY SUN.** A large, eight-page, independent, honest and fearless newspaper, of 56 broad columns. We aim to make the *Weekly Sun* the best family newspaper in the world. Try it. \$1.20 per year, postage paid. Address THE SUN, New York City. Dec. 2, 1874. 13t—A.

**AGENTS WANTED for the CENTENNIAL GAZETTEER** of the UNITED STATES. Showing the grand results of our first 100 years. Everybody buys it, \$100 to \$200 a month to agents. Send for circular. P. W. ZIEGLER & CO., Philadelphia, Pa. Oct. 7, '74, 6c. eow.

**SUNDAY-SCHOOLS**—examine Am. Sunday School Workers for Teachers. Single number 15c. International Lessons. Lesson Papers for Scholars, \$1.50 a year; Club rates low. Sample free. Not sectarian. Published 5 years by J. W. McIntyre, 4 So. 5th St. St. Louis.

### THE CHILD'S TREASURY

This popular Sunday-school paper is published Monthly and Semi-monthly, under the direction of the Board of Publication of the Reformed Church in the United States. The following are the terms:

#### MONTHLY.

10 copies for one year to one address,	\$2 00
25 " " " " " "	4 50
50 " " " " " "	8 00
100 " " " " " "	15 00

#### SEMI-MONTHLY.

10 copies for one year to one address,	\$3 50
25 " " " " " "	8 00
50 " " " " " "	15 00
100 " " " " " "	28 00

Single copies 40 cents for the monthly and 75 cents for the semi-monthly in advance. When sent by mail, postage at the rate of 12 cents per year for every ten copies must be added for the prepayment of postage. The above rates are cash in advance. Address,

Reformed Church Publication Board,  
107 ARCH STREET,  
PHILADELPHIA.

### MASON & HAMLIN CABINET ORGANS.

### THREE HIGHEST MEDALS AND DIPLOMA OF HONOR,

At VIENNA, 1873, PARIS, 1867.

**ALWAYS** awarded highest premiums at Industrial Expositions, in Europe and America. Out of hundreds there have not been six in all where any other organ have been preferred.

**THE ONLY** American Organ which has ever obtained any medal in Europe, or which present such extraordinary and recognized excellence as to command a wide sale there.

**BEST** Declared by Eminent Musicians, in both hemispheres, to be **unrivalled**. See TESTIMONIAL CIRCULAR, with opinions of more than One Thousand (see free).

**CHEAPEST** Sold days at fixed prices which are printed in price lists, and subject to no discount. It is the custom of other makers to print in their catalogues very high prices from which great discounts are made, sometimes seventy-five per cent. or more. The poorer the organ the higher the printed price and the larger the discount. Dealers sometimes recommend other organs than the Mason & Hamlin, because they get these enormous discounts on them.

**INSIST** on having a Mason and Hamlin, with recent improvements, at Catalogue Price, and you will get according to standard style, the best Organ that can be made, as low as it can be afforded by the makers having greatest facilities for manufacture.

**NEW STYLES** in Elegant Upright Resonant Cases (Patented, 1874.) Very rich and beautiful; adding much to the musical power and romance with other important patented improvements, used exclusively in these Organs.

**EASY PAYMENTS** New Plans adopted this Season. Organs sold for quarterly or monthly payments; or rented with privilege of purchase. Rent paid three years purchases the Organ. The following table shows terms of payment on several plans for a Five-note Double Reed Organ in elegant Upright Resonant Case, with Five Stop: Vox Humana, Automatic swell, knee swell, &c.

Cash Price, \$130. Time Price, \$14.30. Rent 3 Mos. \$14.30.

PLAN.	Paym't in Advance.	In Three Months.	In Six Months.	In Nine Months.	In Twelve Months.
No. 1.	\$14.30	\$14.30	\$14.30	\$14.30	\$85.80
No. 2.	28.60	—	28.60	—	85.09
No. 3.	27.92	27.92	27.92	27.92	27.92
No. 4.	71.50	16.36	16.36	16.36	16.36
No. 5.	67.06	—	67.06	—	69.90
No. 6.	69.90	—	—	—	69.90
No. 7.	\$14.30 cash, \$10.44 monthly for 12 months.				

Many styles at proportionate rates.  
**CATALOGUES** and Circulars, with full particulars, sent free. Address, MASON & HAMLIN ORGAN CO., BOSTON, NEW YORK, or CHICAGO. Nov. 18, 74.—4t. A.



### LADIES, SAVE YOUR DRESSES!

By Using "SMITH'S INSTANT DRESS ELEVATOR." It lifts the dress in the Latest Style. It changes the "train" into a "straight front" walking dress in one second, and back again as quickly. Can be changed from one dress to another in two minutes! They give perfect satisfaction! is the verdict of all who try them. They save many times their cost in one dress. This "Elevator" is the only one that will let the dress down after being elevated. Beware of IMITATIONS, as they are worse than WORTHLESS! CAUTION. See that each is stamped "Smith's Instant Dress Elevator." Price 45 cents each, MAILED FREE. Wholesale, \$30 per gross. GREAT OFFER.—Two "Elevators" will be given FREE as a premium to those who subscribe for "SMITH'S ILLUSTRATED PATTERN BAZAAR" one year, sending One Dollar and Ten Cents. Best and cheapest Fashion Book in the world. Send stamp for Illustrated Catalogue. Address A. BURDETTE SMITH, 914 Broadway, N. Y. P. O. Box 3055.

# FITS!

## FITS! FITS! FITS!

### CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy, or falling fits. The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him:

#### A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.  
To SETH HANCE, BALTIMORE, MD.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1862. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever I was occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 5th of April, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly afflicted may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third Street, Philadelphia, Pa.

WILLIAM FIDLER.

### IS THERE A CURE FOR EPILEPSY?

The Subjoined will Answer.  
GRENADA, MISS. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since. It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, etc. C. H. Guy, Grenada, Yalabusha, Miss.

### ANOTHER REMARKABLE CURE OF EPILEPSY; OR FALLING FITS

BY HANCE'S EPILEPTIC PILLS  
MONTGOMERY, TEXAS, June 20th, 1867.  
To SETH S. HANCE:—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged in which condition he would continue for a day or two after the fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement in the Philadelphia Courier, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age and has not had a fit since he commenced taking your medicine, which was ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DE FREEMAN.

### STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi:  
SETH S. HANCE, BALTIMORE, MD.—Dear Sir: I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them. Yours, respectfully, etc., W. P. LIGON, Grenada, Mississippi.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore Street, Baltimore, Md. Price, one box, \$3; two, \$5; twelve, \$27.  
\*Please mention that you saw this advertisement in THE REFORMED CHURCH MESSENGER.  
June 24, '74—1yr. A.

**\$10 to \$1,000**—Invested in Stocks and Gold pays 200 per cent. a month. Send for particulars. Tumbridge & Co., Bankers, 2 Wall St., N. Y. Sep. 23, '74, 13t. A.

**Work** At home, male or female; \$35 per week, day or evening. No Capital. We send valuable package of for all goods by mail free. Address with ten cent return stamp, M. Youns, 173 Greenwich St., N. Y. Sep. 23, '74, 26t. A.